B'NAI B'RITH MAGAZINE

Volume XLII, No. 8 May, 1928

The Yiddish Scientific Institute

By Boris Brutskus

Miss Rosen

By Max Robin

Samuel Hirschenberg

By Isaac Lichtenstein

Pacific School of Religion Berkeley, Cal.

THE NATIONAL JEWISH MONTHLY

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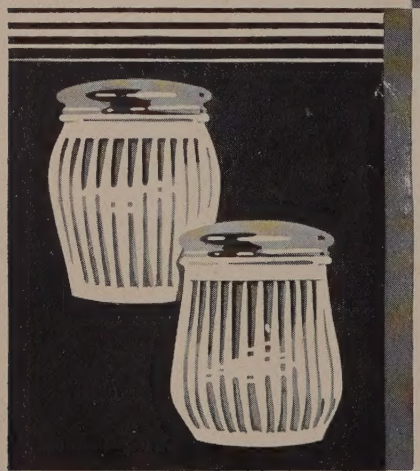

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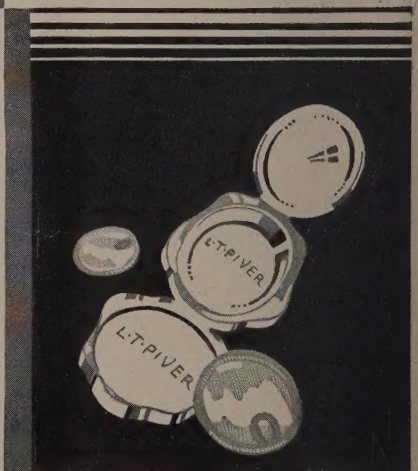

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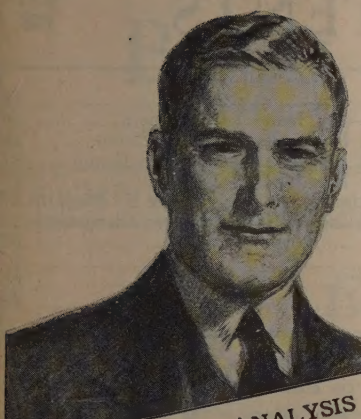

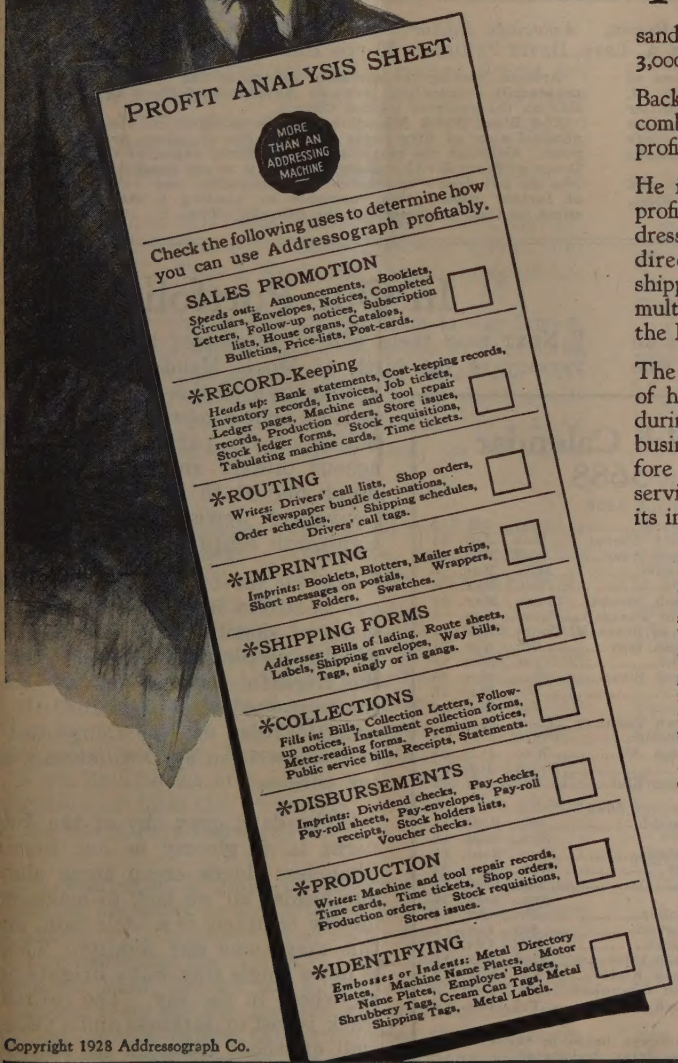
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No. 8

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Among Our Contributors

¶ Leon Spitz is the author of a number of studies on outstanding Jewish and non-Jewish personalities who have had an influence on the course of Jewish thought and history.

¶ Max Robin is considered one of the most promising of the younger American Jewish fiction writers. He has written and published innumerable sketches and short stories, depicting the life of the Jews in pre-revolutionary Russia and of Russian Jews who have immigrated to this country.

¶ Boris Brutskus was formerly a professor at the University of Leningrad and one of the intellectual leaders of Russian Jewry. At present he is living in Berlin and helping to build up the ever-expanding new Jewish community in the German capital. He is considered an authority on the contemporary movements among the Jews of Eastern Europe.

¶ Heyman Zimel's specialty is the theatre. He has published several pen portraits of outstanding and picturesque Jewish personalities who are playing important roles on the American stage today.

¶ Isaac Lichtenstein is one of the best known Jewish art critics. He is conversant with the Jewish artists of today and yesterday, and has written many articles on their place in the Jewish world and in the general world of art. *Le Triangle,* a Paris publishing house, has recently brought out a number of brochures by him on leading Jewish artists.

Jewish Calendar 5688

1928

Fast of Tebeth	Tues.,	Jan. 3
Rosh Chodesh Shevat	Mon.,	Jan. 23
*Rosh Chodesh Adar	Wed.,	Feb. 22
Fast of Esther	Mon.,	Mar. 5
Purim	Tues.,	Mar. 6
Rosh Chodesh Nissan	Thurs.,	Mar. 22
First Day of Pessach	Thurs.,	Apr. 5
Eighth Day of Pessach	Thurs.,	Apr. 12
*Rosh Chodesh Iyar	Sat.,	Apr. 21
Lag B'Omer	Tues.,	May 8
Rosh Chodesh Sivan	Sun.,	May 20
Shavuoth	Fri.,	May 25
	Sat.,	May 26
*Rosh Chodesh Tammuz	Tues.,	June 19
Fast of Tammuz	Thurs.,	July 5
Rosh Chodesh Ab	Wed.,	July 18
Tisho B'ov	Thurs.,	July 26
*Rosh Chodesh Elul	Fri.,	Aug. 17

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Rosh Hashonah	Sat.,	Sept. 15
	Sun.,	Sept. 16
Fast of Gedalia	Mon.,	Sept. 17
Yom Kippur	Mon.,	Sept. 24
Succoth	Sat.,	Sept. 29
	Sun.,	Sept. 30
Hashana Rabba	Fri.,	Oct. 5
Shemini Azereth	Sat.,	Oct. 6
Simchas Torah	Sun.,	Oct. 7
*Rosh Chodesh Chesvan	Mon.,	Oct. 15
Rosh Chodesh Kislev	Tues.,	Nov. 13
First Day of Chanukah	Sat.,	Dec. 8
*Rosh Chodesh Tebeth	Fri.,	Dec. 14

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

In Our Portfolio

¶ Next year there will be celebrated the 200th anniversary of the birth of Moses Mendelssohn, and in anticipation of this we will publish soon an article, now in our portfolio, telling of the part that this courageous thinker and pioneer of the mind played in bringing about a revival of Jewish culture in the eighteenth century.

¶ Among the other manuscripts in our portfolio is one made up of a series of sketches depicting the life of our people in Ukrainia during the frightful days of the war and the post-war reign of terror. It is called "Tales of Not Long Ago," and was written by D. Glickman, an eye witness.

"The dark gray sky of the July night is as gloomy as our hearts. Shapeless clouds creep along above our heads; all we lack to make our misery complete is a little rain, and this may come any minute. There is not a single star, not a bright spot anywhere in the sky. The railroad track is lost in darkness and a yellow wall of woods looms in the far distance. . . . There is a deadly stillness, and all those motionless bodies around us seem to be dead, without hope of awakening. . . ."

Such is the mood and milieu of "Tales of Not Long Ago." Against this kind of a background move many Jews and Jewesses who bravely faced the horrors of war, revolution and counter-revolution.

THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly
VOLUME XLII MAY, 1928 NUMBER 8

Editorial Comment

Celebrating the Law

AMONG the profound acts in the human drama are Jewish holidays. Not that all Jews appreciate or understand the majestic parts for which they are cast. They are busy men. History calls them to their Jewish roles but they are engrossed in the affairs of modern life.

On the 25th of this month history calls them, saying: "Come now to continue the ancient Jewish drama that began at Sinai. This is *Shabuoth*, the birthday of the Law."

The old men hear it and among them is our friend, Mr. Benjamin, to whom the *Torah* is the Tree of Life, in whose shadow he has found peace in all his days and whose fruit has sustained him in all the travails of his life. Mr. Benjamin is the first in the *shul* on *Shabuoth* morning as he is, in fact, on all other mornings.

* * *

Mr. Benjamin rejoices. The thunders of Sinai come to his ears like distant drum-beats announcing the glorious morning of the birthday of the Law, which all his life he has been studying.

His earliest knowledge was of its pages. His pleasures have had to do with the privileges of the Law in the synagogue. To carry the holy scrolls from the Ark, to lift them to the sight of the congregation after the reading, to bind them, to read from them—these have been Mr. Benjamin's pleasures.

When he lifts the holy scrolls to the eyes of the congregation he feels the continuity of Sinai; the ghosts of his forefathers stand behind him.

* * *

Mr. Benjamin is quite unconscious of the passing traffic as he walks to the synagogue. He is a figure of history. He is conscious of being one in a pageant of men carrying the *Torah*. Their shadowy figures reach far back, beyond the horizon, even unto Sinai.

Among them are the martyrs who died for the Law, who took death rather than surrender their devotion to the Law, who went to the burning-place with the scrolls of the Law wound about their bodies and thus died. Among them are the saintly ghosts of the Jews who, pillaged of all their possessions, were yet content if they succeeded in saving the scrolls from the despoiler.

Besides him in this procession marches the soul of his father, who no sooner than the dawn of understanding came upon his young mind instructed him in the *Torah*.

In the *Torah*, his father used to say, was the fullness of knowledge.

* * *

The thunder of Sinai beats in his ears, the voice of God in the universe. He himself has found in the *Torah* a good guide for all his ways. It has led him in the paths of righteousness. These are the paths of the Lord.

The *Torah* has given him satisfactory answers to his problems, and for whatever doubts and distress obsessed him he has found a solution in the Law of God.

Absorbed in these reflections, Mr. Benjamin is unconscious of the warning of the traffic policeman:

"Hey there! Where do you think you're going?"

Mr. Benjamin is at the moment standing at the foot of Sinai.

* * *

He reflects sadly that his own children know not the *Torah*. It grieves his conscience that he is the first of his line to fail to hand down the *Torah* to the children. In all the generations the father gave the *Torah* to the sons until it came to him. He tells himself that he was faithful even as his fathers were. Did he not offer the *Torah* to the children?

Did he not tell them this is the Tree of Life?

But they did not take it. They did not take the Tree of Life but they do have Christmas trees in their houses.

Mr. Benjamin says: "Only in their suffering do the Jews love the *Torah!* In their prosperity they do not know it."

The shadowy pageant in which Mr. Benjamin marches comes to the synagogue to greet the birthday of the Law.

* * *

In Mr. Benjamin we have tried to dramatize the significance of *Shabuoth*, which for many of us has become a minor festival of which we are too busy to take notice, unless a child is confirmed on that day. We are scarcely even spectators of the pageant in which Mr. Benjamin marches. We miss the divine thrill that Mr. Benjamin feels when he recites the blessing on the Law:

"Blessed art thou, O Lord our God, King of the Universe, who hast chosen us from all people, and hast given us Thy Law. Blessed art thou, O Lord, who givest the Law.

"Blessed art thou, O Lord our God, King of the Universe, who hast given us the Law of truth, and hast planted everlasting life in our midst."

The Social Service Conference

THE National Conference of Jewish Social Service returned this month for its convention to the city that may be regarded as its birthplace—Cincinnati. There it was conceived in the year 1899 by a layman, Max Senior, a man of keen social vision.

In the early years of the conference, laymen had a large part in its deliberations. The conference was a sort of social service forum for lay as well as professional opinion. In time, as social service grew into a science, the trained professional worker became dominant in the conference and the layman gradually passed out of the scene.

However, the conference has always retained its original character as an organization for study and discussion. Unlike most other organizations it has never passed resolutions.

Recent years have seen the layman return for a more active participation in social service. His business acumen fits into the new organization of social service, with its community chests and federations and budgets. In a number of cities, Jews, still in their middle years, have retired from their business or professions to give their time to social service without pay.

It is felt that the time has come for the layman to return to the social service conference as an active participant, to make the conference a national forum, not only for social service opinion, but also for opinion having to do with Jewish life in general. For the interests of Jewish social service have reached out to touch phases of Jewish life apart from poverty and other distress.

The laymen in social service are welcomed by social workers as constituting a desirable leaven that adds the spirit of the amateur to the efficiency of the professional.

* * *

Lincoln and Rosenwald

THE Negro people have their Emancipation Day to honor Lincoln. Thus they remember the one who set them free; now they have established another holiday to honor the one who more than any other in the land has extended to them the hands of good will and brotherhood.

They call it Rosenwald Day after Julius Rosenwald of Chicago.

If Lincoln broke the chains that bound the Negro, Julius Rosenwald has more than any other individual in the land been instrumental in lifting the prostrate Negro to his feet. In twenty-five cities he has laid the foundations of Negro Y. M. C. A.'s by gifts of $25,000 each. Throughout the south there are hundreds of Rosenwald Schools for Negro children, established through the munificence of Julius Rosenwald.

Mindful of these things, the Negro department of the national Y. M. C. A. has proclaimed Rosenwald Day to be observed every year.

Thus the Negro people set before the eyes of prejudice the grandeur of one whose generosity knows no distinctions of race or religion. The difference between Negroes and other people is that other people have been out of slavery longer. It is some 3,000 years since the Jews escaped from Pharaoh, and it is only a handful of centuries since Nordics were bound in feudal serfdom.

The Gottheil Medal for Sapiro

EVERY year the Zeta Beta Tau Fraternity awards the Gottheil medal to the Jew or non-Jew who has rendered the greatest service to Jewry during the year preceding.

On May 10th the ceremony of award took place, and Aaron Sapiro was the recipient.

An excellent selection! Jewry was attacked and Mr. Sapiro offered his own body to the blows. Single-handed he made the defense and the happy result was a great victory for the good name of Israel.

* * *

About "The Jewish Vote"

WE regret to read in a Jewish publication a political advertisement headed as follows:

Here's the Ticket the Jewish People
Should Support for School Board.

As Jews the Jewish people have no political or civic interests distinct from those of their neighbors. If we set ourselves apart as a "Jewish vote" we have no cause to feel resentment against a "Catholic vote," a "Methodist vote," a "Presbyterian vote," an "Episcopalian vote," and all the evils that spring from religious divisions.

Because a man is a Jew is no reason for Jews to vote for him. He deserves the votes of Jews only if he is a better man than his opponent.

* * *

The Glory of a Second Baseman

IT APPEARS that the outstanding news of Jewry during the past month was about Andy Cohen. Is not Andy satisfactorily filling the shoes of the great Hornsby? Did not Jewry of New York acclaim him by carrying him about on its shoulders—a manner of demonstration previously unheard of in professional baseball?

Lo, one of the tribe of priests is exalted to an earthly glory such as no Cohen has seen since the time of Aaron, the high-priest. True, the Cohens have enjoyed no little distinction in the world of business, art and science, and, indeed, the same day that saw the glory of Andy Cohen witnessed also the rendering of a posthumous tribute to Hermann Cohen.

But who, Jewry inquires, was Hermann Cohen? We know Andy but who was Hermann?

Hermann Cohen was a famous German-Jewish philosopher who died ten years ago. On the anniversary of his death the town council of Coswig in Germany voted to place a memorial slab on the house in which he was born.

Thus fame has from time to time shone upon the breast plates of the priestly tribe, but it remained for Andy Cohen to see glory in its full effulgence and to hear the applause of the multitudes of Jewry.

We tender our best wishes for continued success to Andy Cohen, and may his fame endure as long as that of his brother in the priestly tribe, Hermann Cohen, the philosopher. He has the advantage over Hermann Cohen. The acclaim of the world is given to the living baseball player, but generally the philosopher must wait till death for his applause. However, it appears philosophers live longer after they are dead; in baseball we have seen the hero of today forgotten of the crowd tomorrow, alas.

The Words of Senator Walsh

WE like what Senator David I. Walsh of Massachusetts recently said on a matter concerning which we have here spoken often.

"Think how cruel our Government has been, how heartless," said the Senator, addressing the Council of Jewish Women of Washington, D. C. "Families are not able to come together, to be united because of heartless immigration laws. My heart bleeds at the thought that our citizens can understand so little about things they ought to know."

But, alas, Senator, the immigrant is only "that queer looking foreigner" who is tolerated as an unwelcome guest in a land that once was proud to call itself the refuge of the oppressed.

There are few to care about the weeping of his heart.

* * *

Jewish Life in Scouting

THERE are many Jewish boy scouts and many temple and synagogue troops, but now they are going to try to make Jewish scout troops Jewish in fact as well as in name. To that end the national scout organization has appointed a committee, headed by Dr. Cyrus Adler of New York, and a pamphlet, entitled, "Scouting for the Jewish Boy," is about to be issued.

The spirit of scouting is to be united with the spirit of Judaism, the two spirits being kin; the boy is to be taught that the finer a Jew he is the finer boy he is.

This enterprise is in full harmony with the spirit of B'nai B'rith's A. Z. A. Fraternity, which takes the boy after he has passed the scout age and continues teaching him that the finer the Jew the finer the man.

* * *

Notes on Jewish Life in China

THERE comes to our desk *Israel's Messenger*, of March 2nd, published in Shanghai, China.

One reads that Shanghai's Jewry was on that date making ready for its *Purim* ball, the proceeds of which were to go to the Hebrew Relief Society which, among other things, looks after the education of poor children.

The Jewish Amateur Players opened a reading room and Palestinian wines for Passover were on sale at M. and L. Kasarnovsky Bros.

There had just taken place a *Keren Hayesod* meeting, and on the platform had sat Mr. S. Yada, Counsel General for Japan at Shanghai, and Mr. Quo Tai-Chai, Chinese Commissioner of Foreign Affairs for Kiangsu.

And so on.

Jewish life is one heart beating to the same sentiments in Shanghai, New York, London, Berlin, Moscow and Calcutta.

Indeed, *Israel's Messenger* carries an item from Calcutta. It has to do with a Jewish matter that is the concern of all the Jewry of the world—Jewish education. Twenty-five thousand *rupees* (about $8,000) have been bequeathed to the *Talmud Torah* of Calcutta, by the late Mrs. Belilios of Hong Kong, and in all the school now has a trust fund of 120,000 *rupees* (*some* $40,000).

All of which may be of interest to Jews in rich America where Jewish education often is seen living from hand to mouth.

The Irony of History

IT was Queen Isabella of Spain who signed the order for the Inquisition in 1480. The Jews were at length expelled from Spain and, coincidentally, the land began to languish and soon fell into the shabby state of a third-rate kingdom.

Centuries later a Jew was sent to Spain as consul from the United States. The Jew distinguished himself in the service of his country and gained alike the esteem of his own Government as well as that of the Government of Spain. And when his term of service as consul in Spain came to an end, he was made consular agent for Spain in his own State.

And now the king of Spain has made Louis James Rosenberg of Detroit a Knight of the Royal Order of Isabella, named after the queen who had no use for Jews at all.

* * *

Two Items in the Day's News

WE like especially two items in the recent news: The Flushing Free Synagogue of Flushing, N. Y., has presented its pipe organ to a Dutch Reformed Church in Flushing. The Jewish congregation has just moved into a new synagogue and has bought a new organ.

Horace Chevrier is a Catholic living in Winnipeg. Mr. Chevrier read that the synagogue and cemetery in Nyirbator, Hungary, was about to be sold at auction to meet a builder's claim for $140. Through the Jewish Telegraphic Agency Mr. Chevrier offered to contribute $50 toward the debt and to raise the balance.

* * *

Reflections on an Illinois Event

WE read of a Jew being hanged in Illinois last month. When another kind of a man gets hanged, we feel those revulsions that are natural at the sight of a fellow-being going to his doom in the flush of life.

But when we read of a Jew being hanged, we discover ourselves feeling resentful, not toward the hanging but toward the erring Jew.

We analyze this feeling. We tell ourself that a Jew is as prone to error as anybody, sharing in the common lot of human weakness. Why should we select the sinning Jew for our special resentment?

Then we remember a story.

A sinning Jew, having died, came to the bar of final judgment and stood there with many other sinners. He was pleased to observe that merciful judgment was given to all the sinners who were ahead of him. Certainly, he thought, this high court will go gently with me also.

Consequently he was dreadfully dismayed by the severity of the judgment that was passed upon him.

"These others," he protested, "were not punished with the punishment that was visited upon me. Why am I doubly taxed?"

And he was answered: "The others sinned chiefly against themselves, debasing only their own souls. But thou, the Jew, has sinned against thy people as well as thyself. The sinning of the Jew is counted by men not alone against himself but against his people likewise. Therefore, thou didst sin doubly."

A Cross-Section of Jewish Life

Social Welfare

FROM May 9th to May 13th, Cincinnati will be the Mecca of Jewish social workers of the United States. Both the National Association of Jewish Community Center Secretaries and the National Conference of Jewish Social Service will hold this year's annual sessions in the Queen City, during those four days. Many laymen will join the professional social workers in the interesting and enlightening discussions which are scheduled.

The National Council of Jewish Education also meets in Cincinnati at the same time.

These three gatherings will bring together representative leaders of the country's Jewish organized cultural and communal forces. And in a very happy way this makes possible the exchange of ideas between these groups whose activities and programs dovetail with one another.

Hon. Alfred M. Cohen, President of the B'nai B'rith and a member of The National Executive Council of the Jewish Welfare Board, will preside at the opening plenary session of the conference of Community Center Secretaries, on the afternoon of May 9th. In the course of the conference comprehensive symposiums on educational programs and educational methods will be carried through.

Mayor Murray Seasongood of Cincinnati will address the opening session of the National Conference of Jewish Social Service. Addresses will also be delivered by Morris D. Waldman, President of the Conference, and by former President William J. Shroder, who is now head of the Cincinnati Board of Education.

Of unique significance will be the memorial meeting of the Conference which is to be held at the chapel of the Hebrew Union College. Tributes will be paid to the outstanding social workers who have passed away since last year's gathering of the Conference. Dr. Solomon Lowenstein, Executive Director of the Federation for the Support of Jewish Philanthropic Societies of New York, will preside and speak in memory of Miss Rose Sommerfield. Dr. Boris D. Bogen, Secretary of the B'nai B'rith Order and one of the deans of Jewish Social Service in America, will deliver the eulogy on Dr. Charles D. Spivak. There will be addresses also in memory of Dr. Julius Drachsler and Dr. Frank D. Rosenblatt.

* * *

DR. JOHN SLAWSON has been elected Managing Director of the Jewish Welfare Federation of Detroit, to succeed Morris D. Waldman, who has resigned to become Executive Secretary of the American Jewish Committee. Dr. Slawson was formerly investigator and psychologist of the New York State Board of Charities, and previous to that he was director of research and community organizations of the Jewish Welfare Federation of Cleveland.

* * *

WITH Rabbi Stephen S. Wise, its President, acting as toastmaster, the Executive Committee of the American Jewish Congress, celebrated on April 22nd the tenth anniversary of its inception, with a dinner and a session which lasted all day.

* * *

AN Ort Credit Corporation is to be established and capitalized at $250,000 for the purpose of exporting tools, agricultural machinery, livestock and raw material to the Jews of Russia and other countries of Eastern Europe. This was decided upon at a conference of the Ort on Sunday, April 22nd. Among the speakers at this conference were Dr. Henry Moskowitz, Dr. Joseph Rosen, Justice Edward Lazansky and Judge Jacob Panken.

* * *

TWENTY-FIVE thousand more Jewish families will be settled on the land in European Russia if the new agreement between the Soviet Government and the Agro-joint goes into force. Dr. Joseph Rosen, head of the Agro-joint, made a statement to this effect upon his arrival in the United States recently.

* * *

SEVEN hundred and fifty persons will be treated free of charge daily in the clinic and dispensary which Maurice and Leon Falk of Pittsburgh are giving to the University of Pittsburgh. The building and equipment for this dispensary will cost $750,000.

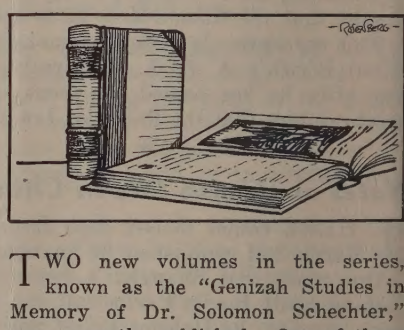
ABRAHAM HERMAN has been re-elected President of the Hebrew Sheltering and Immigrant Aid Society. He has already served two terms in that office.

* * *

IN the spirit which prompted Julius Rosenwald to give, a few weeks ago, five million dollars for Jewish colonization in Southern Russia, Felix M. Warburg has come forward with a gift of one million dollars for the same purpose. This contribution by Mr. Warburg which, like that of Mr. Rosenwald, is conditioned upon the raising of $10,000,000 in the present "driveless" campaign, is the largest single donation ever given by a citizen of New York for Jewish relief and reconstruction work in Europe. Another large contribution to the same fund is that of $100,000 given by Louis Marshall.

* * *

Religion—Education



TWO new volumes in the series, known as the "Genizah Studies in Memory of Dr. Solomon Schechter," were recently published. One of these volumes is devoted to *Midrash* and *Haggadah*, and was edited by Professor Louis Ginzberg. The other one was edited by Professor Israel Davidson and is devoted to liturgical and secular poetry. The publication of these books, which are to be used as texts at the Jewish Theological Seminary, was made possible through the generosity of Louis Marshall and Felix M. Warburg, both of whom belong to the board of directors of the Seminary.

* * *

ON May 21st, Orthodox congregations throughout the country will honor Dr. H. Pereria Mendes, founder of the Union of Orthodox Jewish Congregations of America. Many public meetings will be held. And a radio program, broadcast from New York in honor of the occasion, will be relayed through stations in several other cities.

ADOLPH S. OCHS, Chairman of the Five Million Dollar Endowment Fund Drive for the Hebrew Union College, reported last month that approximately $1,600,000 of this amount has already been raised. Mr. Ochs announced that $50,000 had been contributed by S. R. Guggenheim. Daniel and Murray Guggenheim have each previously given $50,000 to the fund, and the latter has promised to give an additional $50,000 when that amount will bring the total up to $2,000,000. Three prominent non-Jews, Charles B. Taft of Cincinnati, and Crawford Johnson and Robert E. Meyer of Birmingham, Ala., have each contributed $1,000 to the campaign.

* * *

RABBI S. FELIX MENDELSOHN struck a responsive chord when he came forth last year with the idea of an annual Jewish book week. It has been taken up throughout the country and is this year being observed from May 4th to May 11th. Rabbis and communal leaders everywhere are devoting the week to stressing the significance of Jewish literature and the value of reading it.

* * *

LOUIS GOLDING spoke on "Creative Art in Jewish Life" at the fortieth annual meeting of the Jewish Publication Society of America which was held several weeks ago at Phildaelphia. Dr. Cyrus Adler reviewed the work of the society during the past year.

* * *

DR. CHAIM WIEZMANN was the principal speaker at the joint convention of the United Synagogue of America and the Women's League, affiliated with that body, which was held recently in Chicago. Another prominent speaker was Dr. Cyrus Adler, who deplored the prevailing tendency towards secularization in American Jewish life. Rabbi Samuel M. Cohen of New York, was Chairman. Several new features were adopted as additions to the program of Conservative Judaism, which aims to arouse and keep alive the religious consciousness of American Jewry.

* * *

FROM June 27th to July 2nd the thirty-ninth annual meeting of the Central Conference of American Rabbis will be held in Chicago. Leading Reform rabbis of the country will participate, and distinguished visitors from Europe will attend. Dr. Ephraim Frisch is scheduled for the conference sermon and Rabbi Abba Hillel Silver for the conference lecture.

A POPULAR Jewish encyclopedia is to be issued, it has been reported. The Encyclopedia Judaica, Inc., a new corporation, will publish it, with Dr. Isaac Landman directing the work as Managing Editor.

* * *

A FELLOWSHIP has been established by the National Council of Jewish Juniors at the Training School for Jewish Social Work in New York. It will be known as the Hannah G. Solomon Fellowship, in honor of Mrs. Solomon, the founder and former president of the National Council of Jewish Women. Maintenance and tuition will be granted to the winner of the fellowship. Applications should be filed with May R. Freedman, 5413 Cornell Ave., Chicago, Ill.

Foreign

OPENING this month and closing in October of this year there will be held in Cologne, Germany, an international press exhibition. It will include a Jewish pavilion, and in it will be displayed Jewish newspapers and periodicals in Yiddish, Hebrew and other languages.

* * *

THE *Kehillah* of Warsaw has instituted Polish as the official language in the Jewish schools of that city. At a later meeting of that body a resolution to substitute Yiddish or Hebrew as the chief language of instruction in the aforementioned schools was voted down. *Agudists* and *Mizrachists* opposing the resolution declared that Yiddish was a corrupted German dialect and that the use of Hebrew in the Diaspora was impractical.

* * *

SPEAKING in London, Dr. D. Jochelman, Chairman of the Federation of Ukrainian Jews in the English capital, declared that it is easier to collect $1,000,000 among the Jews of America than it is to collect $5,000 among the Jews of England. He was especially enthusiastic over the efficiency of the American Jewish-Joint Distribution Committee.

Miscellaneous

A PRAISEWORTHY memorial to the late Marcus Loew is to be erected by leaders in the motion pictures industry. It is a modern medical building, including operating rooms, research and clinical laboratories and diagnostic facilities, and will go as a gift to the Los Angeles Sanatorium.

* * *

MRS. GOTTFRIED D. BERNSTEIN, the wife of the vice-president of District Grand Lodge No. VI., I. O. B. B., is Chairman of the Blind Service Association of Chicago. She reports that the Association recently gave a very successful concert in Temple Sinai of Chicago, a concert for and by blind artists. More than one thousand people were present, and Dr. Louis L. Mann, Rabbi of Sinai Congregation, in his address of welcome, lauded highly the noble work being done by this unique association.

* * *

HENRY KAUFMANN, the millionaire merchant and philanthropist of Pittsburgh and New York, has made another munificent gift to the Irene Kaufmann Settlement of the former city. This gift of over $600,000 makes possible the construction of additional buildings and the installation of new equipment for this famous settlement house.

On Behalf of Our Advertisers

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These advertisements represent the most eminent firms and concerns of their kind in this country. Their products are of uniform excellence—of highest grade quality.

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Every advertiser in our magazine is in hearty accord with our program of social justice and tolerance.

Our advertisers merit the support of our subscribers.

Thinking Aloud

By Urva Porah

THIS month I shall not do my own thinking. Rather the thinking will be done by others, namely, by people attending Sabbath services in a temple. And these are not thinking aloud; they are thinking most noiselessly but somehow I have caught their thoughts and I am setting them forth in writing. The only one who is thinking aloud is the rabbi who is preaching a sermon.

* * *

The Rabbi: My friends. . . .

First Lady: I hope he makes it short.

Second Lady: Oh, goodness me, another sermon!

Third Lady: I hope it doesn't last more than twenty minutes.

Fourth Lady: I never will get out in time to shop.

The Rabbi: This morning I want to discuss a fundamental question: What is a Jew?

A Gentleman: I wonder what General Motors is doing this morning?

Second Gentleman: I forgot to dictate that letter to Jones, Jonas and Smith.

Third Gentleman: I ought to get at least $25,000 from Levy for the new house.

Fourth Gentleman: If Lefkowitz talks to me that way again I'll cancel the contract.

* * *

The Rabbi: Are we a race or a religion, or both?

First Lady: If I can get out of here in time I will go to Eugenie's to get my hair trimmed.

Second Lady: Ought I to make a chicken or tuna fish salad for tomorrow's luncheon?

Third Lady: My finger-nails need trimming.

Fourth Lady: I wonder why I wasn't invited to Mrs. Feitelbaum's party.

The Rabbi: To me our biological origin is not important.

First Gentleman: If I had only bought General Motors ten years ago. But how was I to know what was going to happen?

Second Gentleman: What ought I to write Jones, Jonas and Smith? Let's see. I'll say. What will I say?

Third Gentleman: I might take $23,000 from Levy but not a cent less. I will still have a profit of $5,000.

Fourth Gentleman: The *chutzpah* of Lefkowitz talking to me that way. I remember when he didn't have a dime.

* * *

The Rabbi: There's altogether too much emphasis being placed upon a Jewish race and too little upon Jewish religion.

First Lady: No I won't go to Eugenie's to get my hair trimmed. She charges too much. A dollar and a half! The idea!

Second Lady: I guess I better make it a chicken salad. Somehow people respect a chicken salad more.

Third Lady: How quickly finger-nails grow. It's only the other day I went to the manicurist's. Goodness me!

Fourth Lady: Well, I should worry if Mrs. Feitelbaum didn't invite me. Who are they, after all?

The Rabbi: Does it matter what we are or whence we came? To hear some discussions one would think that Judaism was a study in ethnology and biology.

First Gentleman: But what's the use of crying over spilled milk? If I had thought of buying a hundred shares of General Motors ten years ago I would have been a millionaire.

Second Gentleman: I ought to make the letter to Jones, Jonas and Smith sharp and to the point. I'll write: "I can consider no compromise."

Third Gentleman: Levy is anxious to have that house. He'll pay me $25,000 and not a cent less.

Fourth Gentleman: And what airs Lefkowitz puts on now! As if I don't remember when he came over.

* * *

The Rabbi: The emphasis of Judaism must be on its character as a way of life.

First Lady: I think I'll have my hair shingled. But I do think it's ridiculous the way some of these stout women dress their hair. I'm glad I've still got my figure.

Second Lady: On the other hand it's easier to prepare a tuna fish salad. I think I'll make it a tuna fish. . . . He's been talking ten minutes already.

Third Lady: My finger-nails certainly have that aristocratic taper to them. It's a pleasure to look at them.

Fourth Lady: Yes, who are the Feitelbaums after all? I remember when she was a stenographer and what did he have when he married her?

The Rabbi: By following Judaism as a way of life we can make a proper contribution at the common altar of mankind.

First Gentleman: That's the way it goes. . . . Let me see, a hundred shares of General Motors bought in 1918 would be worth today. . . .

Second Gentleman: No, I won't tell them I can't consider a compromise. They might believe me. I'll write "Gentlemen: Yours of the 10th inst. received and contents noted. I think we ought to come to an agreement. . . ."

Third Gentleman: If Levy wants that house so badly he ought to pay me $30,000. He's getting a bargain at that.

Fourth Gentleman: Lefkowitz! He can't talk to me that way!

* * *

And after the sermon:

First Lady to the rabbi: Doctor your sermon was splendid.

Second Lady: So full of meaning.

Third Lady: It made a better Jewess out of me.

Fourth Lady: I was inspired.

The Rabbi: I thank you all.

First Gentleman: Doctor, it was a great sermon.

Second Gentleman: It hit the bull's eyes.

Third Gentleman: Right from the shoulder.

Fourth Gentleman: Doctor, it went right to the heart of things.

The Rabbi: I thank you all, gentlemen.

Directing a People to a New Way of Life

By J. Z. Jacobson

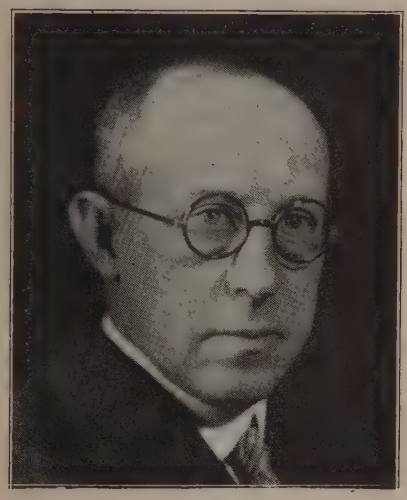
ON THE eighteenth floor of a Broadway office building you will find a man whose mind is a veritable Aladdin's lamp. It is a mind that has traversed the enchanting pathways which are known only to the favored few. It is a mind that has experienced the transforming ecstasy which goes with the creation of art. James N. Rosenberg, the possessor of this mind, has painted pictures and had them exhibited. He has written a play and had it presented. Fortunate fellow you think—he has achieved much.

But all that is minor, secondary, the fruit of this singular man's hours of recreation. His main business is that of being a lawyer. His law office occupies the entire eighteenth floor of a New York office building, and his annual income from his legal practice, it is said, runs into six figures. A painter, a playwright, a lawyer with such a vast practice—how does he find time for all these diverse and highly complex activities? By ordinary standards a man who succeeds in any one of these fields is considered able, fortunate, blessed—a person to be pointed out to school children as an example.

With James Rosenberg, however, these achievements which would be sufficient to give three men distinction do not complete the story. He is in addition a vice-chairman of the American Jewish Joint Distribution Committee and chairman of the American Jewish Joint Agricultural Corporation. Moreover he was for a year European director of the J. D. C., sacrificing twelve months of his income to help the Jews of Russia who are finding a new lease of life for their bodies and souls as cultivators of the land. He saw in Russia and felt what only the inner eye and responsive heart of one who is an artist and at the same time sensible of his duty as his brother's keeper can see and feel. And through his vigorous and vivid book, "On the Steppes," which incidentally brings him forth in yet another role—that of a fascinating diarist—he enables us to experience vicariously this creative experience of his.

Having all this in mind, one anticipating a visit with Rosenberg, would picture to himself an elderly man—inclined to be both introspective and retrospective. One would expect to find a man full of talk about himself, one would expect to find a fellow perhaps somewhat eccentric—a fellow with marked crotchets and whimsies.

But none of these characterizations fit in this case. James N. Rosenberg is a slender, quick-moving man, looking ten years younger than his age, which



James N. Rosenberg

is fifty-three. He is well above medium height and has the bearing of one who is "somebody," as the saying goes, and knows his way about in the world. Thoroughly business-like is he. Yet there is in his voice an ingratiating ring, a certain tenderness which together with the kindliness in his eyes seem to indicate that there is more emotion in the man, more feeling, more sentiment than he wears on his sleeve, so to speak.

When I called on him, one day last month, and asked him to tell me something about himself, he replied, "The time is short and there is so much to say about the work in Russia."

Then he continued: "What I have to say is not particularly new. There is but one salvation for the great mass of Jews of Russia—the soil. I need not repeat that the Revolution hit them harder economically than any other portion of Russia's population. Fortunately they realize the situation and are taking to the land as rapidly and in as great numbers as possible. And the Russian Government is co-operating by giving them land and by helping in various ways to settle it.

"This, and the generosity of American Jewry, manifested in the work of the American Jewish Joint Agricultural Corporation, have made possible the settlement of more than one hundred thousand Jews upon the soil of Russia. Now, Julius Rosenwald, with this thrilling gift of five million dollars, has given a new impetus to this work of reclaiming a people. And following in his footsteps Felix M. Warburg gave a million dollars and Louis Marshall one hundred thousand. So that soon, I hope, the entire five million will be raised to match Mr. Rosenwald's imperial contribution, and there will be a new fund of ten million dollars with which to give the Jews of Russia ground to stand on, work to do and live by, physically and spiritually . . . It would make me very happy for several reasons if people would come forward without delay with their voluntary contributions to this cause 'He who gives quickly, gives twice.'"

Mr. Rosenberg told me more. He reiterated the oft-repeated statement that the colonization in Russia is not to be looked upon as competition for the rehabilitation of Palestine. He declared with emphasis that he is deeply interested in the upbuilding of Palestine, that, indeed, he had taken a prominent part in the organization in 1921 of the Central Bank of Co-operatives in Palestine. "But," he pointed out, "it is patent that we cannot transport the three million Jews of Russia to Palestine and settle them there."

When I left Mr. Rosenberg I fell to thinking about the American business and professional man and the charges that are being brought against him by the critics of our time. Some of the critics, with a constructive trend of mind, have called upon the business man to take an interest in the arts and sciences, to keep abreast of world events.

And thinking so, it flashed upon me that here was an ideal for these critics to hold up to view—James N. Rosenberg, the extraordinarily successful lawyer, who finds time to write plays, paint pictures and travel to Europe to help direct a people in its onward, onward, onward march towards a new way of life and growth.

The Yiddish Scientific Institute

By Boris Brutskus

SINCE the World War the importance of Yiddish as a medium of cultural intercourse for the Jewish masses has greatly increased. That is partly due to the democratization of social life in Eastern Europe, which has been the general tendency of the post-war period. The masses there take a much greater part now than they formerly did both in political and in cultural life, and this fact has naturally resulted in enhancing the importance of the several languages which they use in their everyday life. As regards, however, Jewish life in Eastern Europe, there have developed since the war, in addition, certain special circumstances which have increased the importance of Yiddish and have made most unlikely its early disappearance, which was formerly predicted by a certain portion of the Jewish intelligentsia.

Prior to the war the bulk of Jewish population of Eastern Europe was concentrated in the territory of the two great empires, Russia and Austria-Hungary. The Jews then had to use one of the two languages which predominated in those States, the Russian or the German—both highly developed languages—with rich literatures. It was but natural that those two languages should attract the Jewish population and should acquire great importance in its cultural life.

Conditions Have Changed Radically

Since then conditions have changed radically. Austria-Hungary has dissolved into a number of national States, and so has to a certain extent the Russian Empire. Furthermore, within Soviet Russia the federative principle prevails; and as a result, predominance has been gained in what formerly was the pale of Jewish settlement by two dialects of the Russian language, the Ukrainian and the White Russian.

The Jewish masses of Eastern Europe are thus confronted at the present time with the existence of a great number of State languages. Some of these languages are but slightly developed, their literature is poor, and they stand no chance of assuming any importance in international intercourse. These languages naturally do not appeal to the Jews as the Russian and the German languages did.

It is this circumstance, in particular, that has greatly enhanced, for the Jews of Eastern Europe, the significance of their own spoken language. Rather than bring up their children in a strange language, in which almost no literature has thus far been developed, the parents in many instances think it preferable to bring them up in their own tongue, comparatively poor though it may also be as far as literary achievements are concerned. There has thus developed in Eastern Europe a system of secular Jewish education which did not exist prior to the war.

Yiddish Language Has Gained Importance

Furthermore, the Yiddish language has become, since the war, of great importance to the Jews in another way, namely, as a means of intercourse, across the borders of the several States. The need of such intercourse is now felt more keenly than in former times as a result both of recent political changes and of emigration. The Hebrew language can serve to a limited extent only as an instrument of interstate intercourse, as but few are in command of it. Yiddish is much more widely used, and it is also more or less understood by those educated classes among the Jews who are familiar with the German language. It is natural, therefore, that the use of Yiddish is becoming common at all Jewish meetings of an international character.

It must be admitted that our spoken Yiddish language has not developed as yet into a perfect instrument of expression. This cannot be entirely accounted for by its phonetic defects, nor by the fact that it was formed under a great variety of influences. There was a time when other literary languages, which have by now acquired world-wide importance, similarly appeared as coarse and jumbled when compared with the classic Greek and Latin. There are other factors as well which have hampered the normal development of the Yiddish language, and these are, first, the fact that it has no basis of support in a State organization, and also the absence of social classification among those who use it.

Writers Have Done Much for Development of Yiddish

We may expect, however, that with increased literary production the Yiddish language will be gradually perfected. The German language was worked into a beautiful medium of thought and sentiment by the great writers, Goethe and Schiller. Pushkin and Lermontof accomplished the same for the Russian language. And for the development of Yiddish too considerable has already been done by such artists as Mendele-Mocher-Sephorim, Sholom Alecheim, Leon Peretz and Sholom Asch. That work, however, is far from finished as yet.

Such service is urgently needed at this time, inasmuch as the Yiddish language is being subjected to the influence of very strong centrifugal forces. While our present scattered condition has greatly enhanced the importance of Yiddish as an instrument of unity, it has at the same time exposed it to considerable dangers. The Yiddish language is now exposed to a great variety of influences in different countries, and it is in danger of degenerating into a number of sharply distinct dialects. Ways must be found to consolidate it. Many countries have philological sections at their academies of science which play an important part in the task of enriching their respective national languages. The same method must be used for the development of Yiddish.

In view of the tremendous importance of Yiddish in our cultural life, one need not be a *Yiddishist* to hail the creation of such an agency for the development of that language.

Work on Institute Started Three Years Ago

Three years ago, in March, 1925, a small group of Jewish intellectuals, met to discuss the problem of Yiddish and to proceed in the preparatory work for the creation of a Yiddish scientific institute. And on March 17th of this year the present writer had the satisfaction of attending a modest celebration in Berlin, where some of the sponsors of that enterprise reported on the work accomplished during the

three years of its existence. A printed report was distributed to those present, which covered the accomplishments for the period—March, 1926, to March, 1927.

The organizers have not succeeded thus far in building up a Yiddish scientific institute in the literal sense of that term. In other words, they have not as yet developed an institution that affords Jewish scholars room and facilities to devote their best efforts to the treatment of scientific problems. To create an institute of that kind considerable funds are required, and the sponsors have not been very successful in their attempts to raise money. But they very sensibly decided, instead of waiting idly, to start the scientific work immediately with such modest forces and resources as they had available, and they proceeded "to carry bricks for the institute," as one of the speakers put it.

At the beginning they planned their task on a wide scope. It was not to be confined merely to the development of the Yiddish language, but was to embrace the study of all aspects of Jewish cultural life. It may perhaps be said that there was nothing new in this venture. Similar Jewish institutes have existed previously, as for instance, the *Lehranstalt fuer die Wissenschaft des Judentums* at Berlin. The new organization, however, endeavors to steer Jewish scientific thought into different channels. Whereas the older Jewish scientific institutes concentrate chiefly upon the study of the contribution of the Jewish people to religious thought and are interested primarily in the achievements of ancient times, the sponsors of the new institute center their attention upon Jewish culture of our own day.

Considerable Progress Has Been Made

Though the financial success of the new enterprise has been slight, and its sponsors have been confronted with considerable difficulties, due to the lack of funds, the progress made has been very considerable. An appeal was issued to the Jewish public at large, soliciting aid in the study of the living realities of Jewish culture, and it brought forth a response from the large centers of Western Europe, from the forlorn little towns of Eastern Europe and from far-flung regions of the entire world. The response came not only from persons of scientific distinction, from holders of academic degrees, but also from the rank and file of the Jewish people, among whom intellectual interests are so much alive. All over the world there were found large numbers of people eager to contribute to the cause of the upbuilding of Jewish learning. Some have gathered material relating to the Yiddish language or its folklore. Others have donated books, manuscripts, documents—some of them of enormous value. From the poorest towns, hard-earned pennies have been contributed to help the cause. A moral enthusiasm has developed, which has enabled the sponsors to advance the work substantially, notwithstanding the meager monetary resources. The Yiddish Scientific Institute does not actually exist as yet, but its aims are already being carried out through the collective efforts of modest workers.

The City of Vilna has become the organization center of the new enterprise. That city, tightly pressed between two frontiers, the Russian and the Lithuanian, and economically decadent as a result, is apparently, none the less, still an important center of Jewish cultural life. It is not without reason that it has long been known as the Jerusalem of Lithuania. There are, however, very active groups functioning in other cities as well—in Warsaw, Riga, Berlin and New York.

The bibliographical section of the institute keeps in contact with all Jewish publishing houses and has already started the publication of bibliographical yearbooks. An archive has been established at Vilna, and it already contains a great number of highly valuable manuscripts and documents bearing on Jewish history and culture, as well as specimens of Jewish periodicals which were published in years past in various countries. Donated books constitute a library of 4,000 volumes.

Philological Section Has Issued Monographs

The philological section, of which Dr. M. Veinreich of Vilna is Secretary, has issued a large quarto volume of philological monographs, dedicated to Alfred Landau, one of the initiators of the scientific study of Yiddish, on the occasion of the 75th anniversary of his birth. A second volume of studies will soon be published by this section. This will be devoted to Jewish folklore, and it will be based upon newly gathered material of great significance. The third volume of the philological section is now being printed in New York, and it contains a history of the Jewish theatre, edited by Dr. I. Shatzky.

The ethnographic section has succeeded in assembling abundant material and has founded a Jewish ethnographic museum in Vilna.

The terminological section is engaged in the editing of Yiddish lexicological material, scientific and technical.

The historical section, with I. Cherikover of Berlin as Secretary, is working on the inventory of archives, on historical biblography and research in several special scientific fields.

Vast Activity Developed by Statistics Section

A vast activity, which is hampered by the lack of funds, has been developed by the section of economics and statistics, of which J. Leschinsky of Berlin is Secretary. The work comprises both the compilation of published materials and the publication of new data. The first volume of the publications of this section, which will appear shortly, will be practically a continuation of the *Blaetter far Yiddische Demographie ,Statistik und Okonomik*, which were recently published in Berlin, and whose value was widely recognized by the Jewish press. The immediate and very important task this section has undertaken is a study of the economic condition of the most numerous and best organized group of Eastern European Jewry, namely, the Jews of Poland. Abundant material has already been assembled on this subject, and the work goes on apace.

Thus, notwithstanding great difficulties caused by the insufficiency of funds, a great Jewish cultural work is being carried on through collective efforts.

Upon reading the appeal of the organizers of the institute, two plain workingmen in Grodno, Poland, wrote to them as follows: "We belong to those poor people who were taught by our fathers and mothers nothing but to bend our backs over our tasks. But we are eager to join in this work so as to repay Jewish Literature in some manner for the warmth and the comfort it is bringing into our hard lives."

Scientific work of a kind that awakens such enthusiasm even among plain people is bound to bear fruit.

Miss Rosen

by Max Robin

Illustrated by Saul Raskin

IF YOU are a New Yorker and fond of music, you may have seen Miss Rosen in one of the concert halls. She tried never to miss a Russian program. And only illness would have prevented her from going to hear the "Pathetic" symphony. The "Pathetic!" Better than anything in music it expressed the tragedy of her bleak life. The future offered her nothing; she craved nothing. If at all, she craved and found pain. Miss Rosen reveled in suffering.

You may have seen her quite recently, or years ago when she was introduced to me. How I resented the introduction!—another one whom I shall have to greet and shun occasionally! Why have undesirables thrust upon us? Why not do away with this silly custom of introducing our friends?

In the words of Anatole France: "The cardinal sin in woman is not to be good-looking." Not that Miss Rosen was positively ugly. But her physical appeal was of a negative quality—which was perhaps worse than if she had been ugly. Here was one with a nose, eyes, ears. But what of it? It became embarrassing to be face to face with her for three consecutive seconds.

Had she but sensed the reaction which her presence produced! Miss Rosen considered me sympathetic; and in complimenting me for this admirable quality, she also praised me for being unlike other men. It moderated my impatience. And soon she came again. She had found in me an understanding friend, really and truly Russian. How awkward I felt! However, our relations were permanently established. Henceforth they were to consist of absolute confidence on her part and forcible indulgence on mine.

I opened the door for her one evening. "Hello!" "Oh, hello!" I could have cursed. My eyes betrayed my displeasure—as did also my cheeks, my voice and strained manner. Miss Rosen smiled. The weather was "beautiful"—real spring weather. How could I stay indoors? She proposed a walk to Central Park.

I reflected, and gave Miss Rosen my answer. "All right," she said. I was left to give account to my conscience. The time-worn assertion that his contact with American conditions soils the soul of the European recurred to me. Is body the sole attraction of woman? I must make amends to Miss Rosen; I must guard against further insults.

We met, casually, not long after. But I was assured by Miss Rosen that I was the very one whom she was then on her way to see.

"Wait—." She opened her plain leather purse and started rummaging in it. A smile of satisfaction spread over her face. "See this," she exclaimed, "tickets for Mischa Elman next Sunday evening at Carnegie Hall."

I gazed at her, and ruefully at the fresh tickets, which the good girl still flourished, her eyes never ceasing to beam over the surprise she had given me.

"Shall I come for you, or—?"

"I am sorry, Miss Rosen. I have an engagement for that very evening!" It was so hard to refuse! "But, some day," I assured her, "some day you and I shall have a real nice time of it!"

The trusting kindness of her look! She not only believed me; she expressed gratefulness. Well, I resolved never to see Miss Rosen again. Or, if we did meet, I was going to be honest with her, and with myself.

My resolution did not sustain my courage. I wafted a greeting to her when I next came upon Miss Rosen. She started toward me, and I away from her. I was furious, and didn't look back. Soon I felt safe enough to laugh.

I made sure to smile profusely whenever Miss Rosen showed up. But I noticed that she no longer started after me. In fact she seemed to be coming less frequently my way. Was it not conceivable that she was avoiding me, less to gratify any pride of her own than to spare me the embarrassment of a meeting?

I reproached myself for not appreciating the nobility of the girl's character. Indeed, in Russia this might not have happened. But what if the girl bored me? More, I positively disliked Miss Celia Rosen.

Perhaps with a view of dissipating this violent aversion which she inspired in me and in the hope of forestalling its developing into an obsession, I took to making fun of the girl. With a friend I promenaded on the avenue. My friend nudged my elbow. "Oh, well," he whispered. I smiled. I muttered, and he laughed. "How are you, Miss Rosen?" Eyes lowered, cheeks

flushed. "Greater beauty than this might be met with even in Florence!" This from my mischievous friend. More laughter. And I no longer felt conscience-stricken.

She once beckoned to me.

"What's the trouble, Miss Rosen?" She was dreadfully upset.

"Please—don't do it again. Why should you—?"

"Do what? I don't understand you." How I did feel sullied that moment.

"You know, you know. Why should you laugh when you see me?" The brim of her hat mercifully covered her eyes. "If you don't want to greet me don't greet me. But please, don't laugh."

Suddenly she looked up. She smiled. That smile was unforgettable. Possibly there were tears in her eyes. I remembered how after a shower the sun bursts through the clouds; and is there a thing in creation that will not then radiate joy? For the first time I beheld in Miss Rosen the possibility of being beautiful. It was the irresistible beauty of her soul, which I had not perceived before.

I denied her accusation, with an effectiveness that filled me with mortification. Had I degenerated to a level where I could lie without being detected? I invited Miss Rosen for a walk. We passed my friend, but I pretended not to see him. It was a high moment in my life.

How brief a moment. I presently experienced a poignant longing for the perfume, for the beauty and youth which the presence of some women exhales. Why make a martyr of myself? Why conscience, why pity—why tedious uninspiring friends?

I was going through an economic crisis— a period of financial low tide. I tried several friends, and all that my visits netted me was an assortment of silly witticisms, an abundance of sympathy, advice and regret. I hesitated before approaching Miss Rosen.

"How much do you need?" she asked.

She gave me part of the sum, and promised to prepare the balance for tomorrow. This aroused deeper mortification on my part, but no resolutions. Sufficient it was that Miss Rosen had been brought closer to me, and that there would be no further misunderstandings between us. Without conscious effort, I was now excessively polite.

"I came to Say Good-by"

I would observe her at concerts with her soulful expression; the longing, the sorrow and hopelessness. The last movement of the "Pathetic" and I would still look on. Would I find in her the pain that is the cause of pain?

She asked me once whether I ever thought of going back to Russia.

"Not just now," was my answer.

"That means never." She smiled her disappointment.

"I hope you don't pity me?"

"Why should I pity you? You have changed," she said sadly, shaking her head. "You don't know it, but you are not like you used to be."

I felt an ache at this. I did not care to be told that I had changed—not by Miss Rosen.

Months went by, and never once did I think of her. But I received Miss Rosen warmly when she again appeared.

"I came to say good-by."

"Oh—you are going."

Her eyes twinkled pride. And I felt envious—envious of her going, and of a contentment that had survived ten years of America and the ill-treatment she had endured from me. Why not frustrate such happiness?

"Life only dazzles from afar," I quoted from Nadson in my effort to dissuade her from going.

"You are foolish," she said. "What have I to lose? I think I can make myself useful in Russia. And," she added, "don't you think I long for the Russian spirit—the people, the life, the sincerity?"

We shook hands, smiling. But the last glance we took of each other was one of mutual appraisement. And as she turned away I suddenly perceived a single gray hair on the side of Miss Rosen's head.

I listened to her retreating timid footsteps, but I did not look back. That gray hair. How did it come to her? I remembered her, ardent, youthful. And then what? She had struggled, longed. She had gone to hear Caruso. And with glistening eyes she had sat listening to the "March Slav." She had read Dostoyefsky with a feeling of torment.

She had come to America, circulated about the streets of New York; she had languished, drooped. All to what purpose? I again saw the gray hair.

But Miss Rosen was going back cheerfully—her soul unsullied. What would she find there? More disappointment? And what would be her lot ten years later? I was curious, even if skeptical.

*Youth--The Age of Choosing**

By Alfred M. Cohen

THE fate of the world is and always has been in the keeping of its youth. In the hollow of their hands rests the future. Whether hope or despair lies ahead depends upon the youth of today who will be the men and women of tomorrow.

I would like to impress upon the youth who are listening to me that theirs is a possession beyond price. Everything else given to man he may lose and later regain, but if he who now speaks were all in one the richest, wisest and most powerful man in the world, and on bended knee uttered the plea—

"Backward, turn backward, oh Time in your flight!
Make me a child again, just for to-night"—

the only response would be the empty echo of his cry.

Though most of us have known instances of very careful preparation for useful life that have not been suitably rewarded, by and large King Solomon's formula—"Train up a child in the way he should go; and when he is old, he will not depart from it"—has been justified down the ages. The child is entitled to fatherliness from his father and motherliness from his mother. The duties, responsibilities and privileges of these sacred relationships cannot be delegated with safety. The influence of home is first and foremost.

Youth is the age of choosing. All for him and much for others depend on the wisdom of his choosing. He has a right to expect that he will be helped.

There is a story of a man who in his travels came to a swift and dangerous river. No means had been provided for crossing it. His destination lay on the other side. He plunged in and with mighty strokes breasted the tempestuous current. The stream was a raging torrent and often he was carried from his course and battered by projecting rocks. Only his dauntless determination saved him from exhaustion. He reached the other shore bleeding and bruised. He did not continue his journey. Instead he borrowed an axe and felled trees. "Here," he said, "I will build a bridge strong and lasting. Here youth will come to cross this river and I shall build a bridge that youth may safely cross. Youth must not be battered by the rocks as I have been. Youth must not perish as I should have perished but for my strength."

The solemn task today is to build such bridges for youth. The stream has become swifter since we crossed it in our youth. There is an undertow that was not there in our time. There are dangerous rocks that have arisen above the stream since our day. There are cross currents and whirlpools and deep holes, of which we knew nothing.

The swift stream is the modern life. The undertow is the false philosophies of the day. The dangerous rocks are the temptations, pleasures and the laxity and irresponsibility we call freedoms. The cross currents are the conflicting doubts and questions of our time. In the whirlpools and the deep holes are lost the weak who cannot conquer the undertow, who are dashed against the rocks and cannot swim through the cross currents.

How may the growing child be made strong so that he may be able to safely cross the stream?

Modern educators now more than ever before are impressed with the need of training character along with cultivating the intellect, conceding that character is higher than intellect.

The keystone of our beloved Republic is the complete separation of church and State. That must never be disturbed. Yet there is need for the inculcation of basic religion in those who are in the formative period of life. If this service may not be performed by the public schools and colleges, it must be provided under other auspices while the secular education of the young is proceeding. In constantly increasing measure that course is being pursued. Side by side on college campuses stand buildings maintained by various religious groups for this common purpose, which happily is leading to a better feeling among all sects and denominations.

The Independent Order of B'nai B'rith (Sons of the Covenant), an altruistic Jewish organization of which I have the honor to be President, functioning in twenty countries, is serving Jewish youth through two instrumentalities—B'nai B'rith Hillel Foundations and an auxiliary junior organization, known as Aleph Zadik Aleph, the name signifying Charity, Unity, Service.

The young Jew, like all youths in America, enjoys the beneficence of our land of equal rights and opportunities. Here no restrictions because of his religion rise to halt his happiness. Profoundly grateful is he to the framers of the Federal Constitution, at whose side his forebears served at the birth of our Nation. Especially grateful should be the Jewish youth before whom stretches a panorama of varied colors. He is the heir of a double portion. He inherits America—its opportunities, its liberty and its vast hopes. He inherits Judaism—its idealism, its history and spiritual outlook. The opportunity and liberty of America have made him free to cultivate his spiritual inheritance.

And the Jew *is* grateful. He has tried to show his gratitude by loyal service in peace and in war. Did not General Pershing single out Sam Drebbin, a Jewish boy who came here from Russia, as the bravest soldier he had ever met? Were not three of the seventy-eight medals awarded by Congress for distinguished service in the war given to soldiers of the Jewish faith? Were not 11,000 commissioned officers and 250,000 in the ranks, Jews? Many of them who made the supreme sacrifice sleep the last sleep in military cemeteries in France, where the cross rises above the graves of the Christian martyrs and the Shield of David tells the beholder that here rests a Jew. In life's most trying hour those boys were not separated and in death they are not parted. I call to mind a boy at the time a student of the Hebrew Union College, a national institution for the training of rabbis, located in Cincinnati. All of the students, by reason of their profession, were exempt from military service, but this boy, with most of the other students, insisted on joining the colors. He was as bright-eyed a youngster as ever was, went over to France, and he came back, that is to say he was brought back, with his two fine eyes completely shot out. But he was brave, resumed his studies after a while and was later ordained as a rabbi. He is now serving as a leader with finer reverence for God, deeper love for his fellowmen and greater devotion to the Stars and Stripes than were his before the light was shut out from his eyes forever.

**Address delivered Sunday, April 15th, through the WRNY Broadcasting Station, New York, under auspices of American Hebrew Forum.*

This loyalty by Jews is part of their Judaism.

The Aleph Zadik Aleph has for its purposes the mental, moral and physical development of its members; the strengthening of their Jewish affiliations; the abatement of the pernicious influences of bigotry and race prejudice; and the stimulation of interest in humanitarian, educational and philanthropic endeavors. It includes thousands of youths from sixteen to twenty-one years of age.

Hitherto the B'nai B'rith has largely devoted itself to relieving distress, founding and supporting homes for the aged, the infirm and the orphans, hospitals for the sick, open to all regardless of creed; defending the Jew from defamation and coming to the rescue of victims of persecution. Lately it has added another and perhaps the brightest jewel to its diadem. It has undertaken to foster Jewish consciousness and stimulate Jewish spirit in youths attending universities and schools for higher education. This is being done in B'nai B'rith Hillel Foundations now established in the State universities of Illinois, Ohio, Wisconsin, Michigan and California, to be followed by others as rapidly as funds requested from Jews throughout the United States will provide.

Prior to the creation of these foundations students on enrollment sometimes denied or attempted to conceal their Jewish affiliations. This excited the displeasure of the university authorities who brought the matter to the attention of Jewish leaders, which resulted in the organization of the Hillel movement.

Physics makes us know that a chain is no stronger than its weakest link. Life makes us know that no character is proof beyond its poorest trait. The Jew who is ashamed of his religion or is afraid to say that he is a Jew is weak in character and unless he changes heart will sometime, somewhere under strain prove unequal to life's tests. Such a Jew must be ignorant of the history of his ancestry. His mind does not envision the majestic law giver, the impassioned prophets, the serene teachers, the dauntless martyrs. He does not think of the awe-inspiring Jewish masses, who through all the ages and in all the ends of the earth guarded with their very lives the sacred heritage, our faith, and kept it young and vitally strong. To be a scion of this nobility of the spirit, this aristocracy of the soul, is a lofty privilege, but he knows it not.

With a Jewish background provided by the Hillel Foundation, the enrollment of Jewish boys and girls is one hundred per cent correct. They are being made proud in the best sense that they are Jews and Jewesses. These foundations are encouraged and endorsed by the university authorities and in some of them students are given credit for classwork done therein. What a striking contrast this presents with the treatment of Jewish university students in many European countries, where, except for a limited few, the doors are closed against all who will not renounce their faith. Here in our blessed land, the welcome Jew is the professing Jew.

These efforts of the B'nai B'rith are not only for the Jew but are for the public weal. The Order, in helping to make the Jew a better Jew, is helping to make him a better man and better citizen. Would that all groups that compose our country's citizenry were similarly engaged. Then indeed each might feel that it was fulfilling the injunction given to father Abraham: "Be thou a blessing; and in thee shall all the families of the earth be blessed."

Some Social Needs of the Machinery Age

WM. J. SHRODER is a prominent figure in Jewish and general social service. He has held many positions of national scope and is now president of the Cincinnati Board of Education. Mr. Shroder has been a pioneer in synthesizing scientific and humanitarian methods of meeting social problems. Recently, in a speech before the Big Brothers Association of Cincinnati, he made some noteworthy observations on the trends of the time and the problems arising therefrom. He said in part:

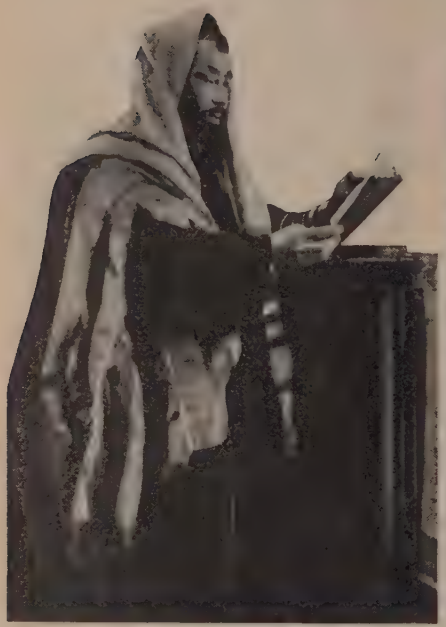
"What have we developed to maintain the good, which the machinery age, along with its immeasurable advantages, apparently tends to destroy? What are we doing to insure the maintenance of the simple virtues which have from the beginning been the basis of American character? What are we doing to insure to the individual his opportunity which the kind of life that machinery has brought about has the apparent tendency to restrict?

"You as Big Brothers realize that you alone cannot accomplish a great deal for your boys. You have found the need of enlisting the religious forces, the schools, communal recreational facilities, industry, and the law in making up to the boy the opportunity for complete development which he was missing in his unassisted life. You have discovered that the boy cannot be treated as an isolated individual, but must be considered in his relation to his environment. You have found it necessary not only to adjust the boy to this environment, but to change the environment to meet the needs of the boy. What you have discovered, workers in all fields of social betterment have likewise discovered. Neighborliness, so far as it still exists, individual kindness, even organized social service, can do but little in an isolated way to meet the problem presented. It requires the co-ordination of all the great social forces to insure the development of each of our people to the limits of his own capacity for life—to enable him to make the most of the opportunities which life presents.

"Of these great social forces, religion, as the most important element in character, is fundamental. Without character as a foundation, there is nothing in the individual on which to build. Then comes education, the necessary basis for continuously expanding life. Third is industry, which must be so organized as to give to every one his vocational opportunity. . .

"Social service, in order to play its part in supplementing all of these great social forces, must not only be organized, but it must be co-ordinated. But it is not only in organized and co-ordinated social service that the individual finds his opportunity for meeting his obligations to society; every person, whatever his occupation or avocation, who assumes his full responsibility to society, is necessarily engaged in social service, and must use his powers and his opportunities for creating and maintaining an environment suitable for all. You cannot think of your work as Big Brothers as a thing apart and separate; it is the performance of one of your many duties to society, and it is but one of the many correlated efforts to give every human being the opportunity for a livable life. When we realize and act on this, then only will we have done our duty as Big Brothers."

News in Views



Jewish Daily Forward Photo

A CHINESE JEW of K'ai-feng Fu in talis and t'filin. This is one more indication that a Jew is a Jew everywhere.

ABOVE is an array of children in one of the new Russian Jewish colonies. They are lined up with pails in their hands to get their supply of milk. The youngsters here are early taught to be useful, according to a systematic scientific plan.

New Palestine Photo

THE opening meeting of the recently organized pro-Palestine Committee of Austria. President Hainisch of Austria is among those who participated. Nahum Sokolow was also present. This group of Austrian leaders has undertaken to create interest in and to help bring about the rehabilitation of Palestine.

THE magnificent painting, "The opening of the Hebrew University in Jerusalem," of which the above is a reproduction, is to be bought by popular subscription of the Jewish people and to be presented to the Hebrew University on Mt. Scopus. The movement was suggested by James N. Rosenberg when he visited the exhibition of this and other works by Leopold Pilichowski, held recently in Plaza Hotel, New City.

International Photo

ANDY COHEN, second baseman of the New York Giants, who is the sensation of this year's baseball season. He is filling the shoes of Rogers Hornsby with great distinction.

SIR ALFRED MOND is shown to the right with a group of students in the Mikveh Israel Colony, in Palestine, which he recently visited.

International Photo

MEMBERS of the New York delegation which recently went to Washington to support the Congressional Bill aiming to unite separated families. This Committee was headed by Louis Marshall, who is seated in the center.

New Palestine Photo

Heine, the Jew and the Poet

By Leon Spitz

RECENT additions to Heine literature occasion a revival of popular interest in the great poet.

Heinrich Heine was fortunate in being influenced by great masters and distinguished friends. Shelling taught him the use of poetic metre; Goethe inspired him; Byron was his preceptor in his fight against intellectual conservatism; Spinoza and Hegel were his philosophical and religious prophets. In Germany, Heine was accepted at the salon of Von Ense and his famous wife, Rahel, who attracted the elite of cultural circles and society in the capital. At Paris, he enjoyed contact with Dumas the elder, Balzac, George Sand, Victor Hugo, Lassalle and Boerne.

His Jewish Training

The main facts of Heine's life are best gleaned from the pages of his autobiography, edited by Gustav Karpeles. He was born at Dusseldorf on the Rhine. He studied for a brief period at a Jewish school, where he learned the rudiments of Hebrew and obtained a superficial knowledge of Jewish history, customs, and the Bible. Then he attended an old Franciscan cloister and was taught by refugee French Jesuits. To please his family, he attempted business but failed. The next few years he spent at the universities at Bonn, Gottingen and Berlin, and finally obtained his degree of Doctor of Law at Gottingen.

While still a student, he joined a group of young and cultured Jews, headed by Prof. Zunz, Moses Moser, the eminent lawyer—Edward Gans, and others, in a scheme to reform Judaism and to adapt it to the ideas of modern European culture. It was then that he wrote "Almansor," a work symbolic of Israel's struggles, in which he attacked the renegade Jews who had deserted the common cause. He took an active interest in the affairs of the "Verein fur die Kultur und Wissenschaft des Judentums" at Berlin, and thus kept in contact with Jewish life. He studied Jewish history in order to prepare for his "Rabbi von Bachrach"; and then, quite suddenly, he submitted to baptism. As Rahel von Ense once wrote to her husband, there was something about Heine that "spoiled in him so easily."

Why Heine Became a Christian

Heine was baptised, but as he himself said, was "not converted." Edgar Alfred Bowring, the eminent English translator of Heine's works, wrote: "Little Heine cared for the Christian faith as professed by him or the Jewish faith into which he was born." The

Heinrich Heine

poet jocularly remarked that he accepted baptism in order to prevent Rothschild from treating him too familiarly. He wrote: "The certificate of baptism is the ticket of admission to modern culture." It may be suggested that Heine's frustrated love for his cousin, Amalie, and his passion for personal liberty, contributed to his attempted escape from family associations and from the social oppression to which the Jews of the professional class were subjected in Europe.

But Heine repented almost immediately after he had been baptised. His memoirs present any number of lame excuses in defense of his act. He even hinted that his motive was to enable himself to work more effectively for Jewish emancipation in Germany. In a letter to his life-long friend, Moses Moser, he frankly admitted his mistake. "At times I wake up at night, stand before the mirror, and chide myself," he stated. It has been said that some of the harsh things he wrote about the Jews were meant to stifle his conscience and to justify his own course. He found himself "hated alike by Jew and Christian." He warned Moser not to follow his example. He was very angry with Eduard Gans. "They tell me that Gans preaches Christianity and seeks to gain converts to the new faith among Jews. If he does this out of faith, he is an idiot—but if he does it out of flattery, then he is a scoundrel." When, in answer, his own act of apostasy was pointed out to him, Heine replied that the analogy was unsound inasmuch as Gans was an intellectual Jewish leader and "it is an accepted usage that the captain leaves the sinking ship last." He also scoffed at Felix Mendelssohn, in whose home he was a frequent guest. "If I had the honor of being a grandson of Moses Mendelssohn," he said, "I would not have consecrated all my talents to compose music for the Christian Church." He condemned Boerne and other Jewish literati of Paris who were sensitive about their Jewish extraction.

Heine continued to associate, to correspond and even to quarrel with fellow-Jews and baptized Jews. Charles De Kay, a New York critic, humorously observed that his "bitterest quarrel was with another Jew, Boerne, and it was a Jew with whom he fought his duel."

When the Jews faced a crisis Heine arose as the champion of his race, and even damned his fellow Jews for neglecting the welfare of their brethren and for their complacent indifference to Judaism.

A Jewish Jew

Critics, says Louis Untermeyer, have falsely taken Heine at his own evaluation. Heine was not a Hellenic Jew, Untermeyer states. "He was a Jewish Jew." He imagined he was "a joyous Hellene" because he addressed his literary prayers to Apollo rather than to Jehovah. "Every chapter, every page, every line shows him for what he was—the true Semite." In his estimate Untermeyer is joined by Charles de Kay, who wrote thirty years before this: "Heine was neither a German nor a Frenchman, least of all a Greek, as he fondly imagined himself; he was a Jew." George Brandes developed this idea in the following passage: "The impressions produced by his Jewish descent, by the poetry of the Bible, and by the self-contempt engendered in the Jews by oppression—formed and set their imprint on the boy's mind."

An indication of Heine's attachment o his people was his declaration that e would not join the liberals because e feared that the Jews in Germany ould fall as the first victims of a evolution. Perhaps this attitude was n some degree responsible for Boerne's escription of Heine, in his "Letters rom Paris," as an "inconsistent, vacil-ating, characterless politician." But he truth is that Heine was at once a assionate lover of liberty and an out nd out aristocrat. That is why he espised America, *dem grossen Freihete tall*—"that great liberty stable where ne equality-bumpkins congregate." He bjected to mediocrity in all things, in ings and revolutionists, Jews, clergy-nen and literati, and said so without ear, favor or prejudice.

In his broadsides against religion, he mulated Aristophanes, whose literary eir he boasted of being. But toward he end of his life, after he had lain or eight years almost paralyzed on his mattress grave," Heine began to think f religion more sympathetically. As dgar Alfred Bowring put it, perhaps bit too piously: "He had dismissed ll the pride with which philosophy had lled him, and felt once more the power f religious truth." Joseph Jacobs tated more simply that approaching is end, Heine became more reconciled o the creed of his youth. He expressed is revived belief in one God, but in is last will he begged that all religious olemnities be dispensed with, and that o minister officiate at his funeral. ertainly, Brandes understood the poet's ature much more clearly when he rrote: "The suffering man clung to a ind of piety and faith in God which as a legacy from the days of his youth. t this faith he himself sometimes miled. We have such a smile in the ords with which on the last day of is life he tried to pacify an excited cquaintance: 'Dieu me pardonnera—'est son metier.' "

Yet, for all that has been said, Heine oved the Bible and treasured it. It as one of the very few books that he ould take along with him on his jour-eys, and he quoted it copiously. "Did ou ever read King Solomon's song? ust read it and you will there find all could say today," he wrote to a friend hile in the rapture of love. "The Jews ay console themselves for having lost erusalem, and the Temple, and the rk of the Covenant, and the golden essels, and the precious things of olomon. Such a loss is merely in-ignificant in comparision with the ible, the imperishable treasure which ey have rescued."

"The Bible is a great medicine chest of humanity," is a *bon mot* uttered by Heine that will live in the domain of literature.

Heine at times considered himself a prophet, in the biblical sense, with a mission to fulfill. But Heine was not always reverent even in his attitude toward the Bible. "Why do the righteous suffer so much on earth?" he asked. "The Book of Job does not solve the dangerous question. On the contrary that book is the canticle of scepticism, an over-dose of scepticism. How did it happen that the pious commission on the Archives of the Temple, of which body Ezra was president, admitted that book into the canon of Holy Writ"?

Heine utilized biblical characters and biblical lore in a variety of manners—reverently, mockingly, whimsically, critically—all in obedience to his mood or to his need of the moment. "The Song of Songs" is almost an adaptation from the biblical lyric, and the same may be said of his "Solomon," which is clothed in a *midrashic* garb. His "Golden Calf" is a lightly mocking pen-picture of a biblical episode. His "Belshazzar" has been declared an imitation of Lord Byron's poem on the same subject, while in his "David" he is brutal in his portrayal of Israel's ideal king as the vindictive, malicious, blood-thirsty and hypocritical Oriental tyrant.

Heine understood the Jewish soul, the Jewish character, even though he was not willing to sacrifice his career for them. He called Moses a remarkable artist since he created that master work, Israel, and, speaking of the Jews, he continued: "I have never spoken of them with sufficient reverence, and that, of truth, on account of my Hellenic temperament, which was opposed to Jewish asceticism. I see now that the Greeks were merely handsome striplings. The Jews, however, have always been men, strenuous and full of power."

This contrast between the Hebraic and the Hellenic influences in civilization was a favorite theme with Heine. It is, Joseph Jacobs suggests, "at the root of Heine's argument for Jewish emancipation which is based on the claims of the Jews to represent the religious or Hebraic principle in civilization."

Heine had a high opinion of the ethical value of Jewish history. "Jewish history is beautiful, but the later Jews injure the old, whom we would set far above the Greeks and Romans," he wrote. In the Jewish ideal of the Messiah he beheld an ideal that might serve the Germans and all humanity; but, true to his whimsical nature, he wrote elsewhere: "The Messiah will not make his entry on an ass, but on a railway car."

Heine's Jewish Works

A similar mood of mixed sentiments is apparent in his treatment of several chapters of medieval Jewish history. In the concluding polemic poem, "Disputation," of the series "Hebrew Melodies," Heine seized upon the comic element of a situation that occurred frequently in medieval times, when rabbis and priests were compelled to engage in religious disputations in the public square. Bowring was deeply resentful of Heine's manner and said so in no uncertain terms: " 'Disputation' is in Heine's wildest style. It is the most Voltairian scene ever imagined by the sceptical demon of his mind." Brandes, on the other hand, was more complacent: "In the amusing and audacious verses entitled 'Disputation' a rabbi and a Capucin monk defend their respective dogmas. Each, in offensive terms, boasts of the happiness conferred by his doctrine; the royal bride who is to decide the dispute has noted only that they both stink."

Though "Disputation" might not be in good taste, it does reveal the poet's familiarity with Jewish theological lore.

In a bitter, comic vein, the poet also penned a sketch of the Jewish ex-cantor of Amsterdam. It appears in a poem called "The Apollo God," from which we quote:

Have I chanced to see Apollo?
Yes, I certainly have seen him,
When at Amsterdam full often
In the German Synagogue.

He was there the leaning singer,
Known by name of Rabbi Faibisch.

He is likewise a free thinker,
Lost his place through eating swine's flesh,
And then travelled round the country
With some painted low comedians.

In the shops and on the markets
Has he acted a Jack pudding,
Holofernes, or King David,
But the latter most excelled in.

For the King's own sorrows sang he,
In the King's own mother language,
Giving all the proper quavers,
In the proper olden fashion.

In the same category may be mentioned "The New Jewish Hospital at Hamburg," a dedicatory poem, written in a much more bitter mood:

A hospital for Jews who're sick and needy,
For those unhappy threefold sons of sorrow,
Afflicted by the three most dire misfortunes
Of poverty, disease and Judaism;
The worst by far of all the three the last is,
That family misfortune, thousand years old,
That plague which had its birth in Nile's far valley.

We should bear in mind that this was written at a time when Heine felt himself "a poor sick Jew."

A much gayer and prouder spirit possessed the poet when he wrote "Donna Clara," a fanciful episode of old Spain. The haughty daughter of the Alcade falls in love with an unknown knight, who after listening to her slanderous remarks about the Jews, reveals himself as a member of the race.

Of Heine's "Der Rabbi von Bachrach," there is only a fragment extant, and Brandes holds that it has been much overrated. Yet Heine himself has this to say: "It is truly a work of love and not of idle desire for fame. The book will live forever, a light in the temple of God and not a sputtering theater lamp."

This prose romance gives us a glimpse of Judaism as it was lived in medieval Germany. In the little town of Bachrach on the Rhine, the young Rabbi Abraham with his relatives and associates are celebrating the *Seder* on a lovely spring night. The grandeur of the ceremony is charmingly depicted, the beauty and tenderness of Jewish home life is portrayed with delicate understanding, and the traditional ritual, the *Seder* lore, the spirit of the holiday, are faithfully reproduced. But the joyous serenity of the occasion is shattered. Two strangers had sought the rabbi's hospitality and had been welcomed. During the feast, they hide the body of a Christian child under the table. A ritual murder charge is inevitable. Rabbi Abraham and his wife, Sara, are compelled to flee, and find refuge in the ghetto of Frankfurt am Mein.

Jewish ghetto life, the synagogue and its traditional service, its worshippers and officials are pictured with that realistic and yet whimsical touch of which only a Heine is capable. Abraham and Sara encounter other refugees, among them a Spanish knight who rebels against the bonds of Judaism. Perhaps this is a portrait of Heine himself.

As a pen picture of Jewish life in the Middle Ages, "Der Rabbi von Bachrach" is splendid. It presents that life not only in its clouded aspects, but also in its soft and rose tinted lights. It envelops the entire episode in a veil of radiant fantasy. It is a dream of long ago, a dream charged with terrors as well as with beauties.

The Hebrew Melodies

It is a bit strange that Brandes barely mentions the "Hebrew Melodies" and that Untermeyer does not include among his renditions either the "Prinzessin Sabbath" or "Don Jehuda Halevi." In these poems, Heine expressed his appreciation of the finer elements of Judaism and of the Jewish people. In his "Prinzessin Sabbath" he enshrined for all time the sublimer sides of Jewish home worship. One can be satisfied only by a full reading of that sweet and charming poem that tells of the prince bewitched into a dog who casts off his enchantment to greet his bride, the Princess Sabbath. The whole piece is a gem of Jewish poetry and of the poetry of Judaism.

In his "Halevi," which most critics regard as one of Heine's finest efforts, the poet offers what is perhaps the most striking picture ever penned of Judah Halevi. It is a glowing salutation from one divine poet to another:

Pure and true alike, and spotless
Was his song as was his spirit;
When this spirit was created
By its maker self-contented,
He embraced the lovely spirit,
And that kiss' beauteous echo
Thrills through all the poet's numbers
Which are hallowed by this grace.

Continuing, Heine tells a fanciful story about a casket that Alexander had found in Darius' tent. The gems which it contained had fallen into the possession of various ladies in history, but the casket Alexander retained and placed therein the Homeric songs, which soothed him in his campaigns. Heine would have placed in that casket Halevi's poems, "the offspring of a beauteous human spirit.' And when Halevi died,

Solemnly with strains of music
Came the angelic choir to meet him,
And instead of hymns he heard them
Singing his own lovely verses.

A Jew After Death

How shall we judge Heine, the man the Jew, the poet, the Jewish poet? Brandes pays him a warm, human tribute: "Never has a great productive mind borne super-human suffering with more undaunted courage and endurance. To create, to bubble over with sparkling, whimsical jest and mockery to let his spirit wander the world round in charming and profound reverie, while he himself lay crippled almost lifeless on his couch—this was great." Untermeyer pleads with the gentile world for a sympathetic understanding: "Heine was a sensitive Jew born in a savagely anti-Semitic country that taught him even as a child that 'Jew' and 'pariah' were synonymous terms. In such an atmosphere Heine received his heritage of hate and his baptism of fire." De Kay, a gentile and an American, a critic far detached from the Heine scene with all that it implies, and concerned only with the artist, adds his testimony: "It was this feeling towards the Jews, acting on his sensitive nerves that gave its peculiar flavor to the *Weltschmerz* one tastes in Heine's work."

In his lifetime, Heine was often called "a man without a country"—an exile from Germany and an outcast from Israel. But he created for himself a "new fatherland" in the German language and a "new Israel" in his love for Jewish poetry. He was greatly admired in France; yet in his native Germany, his Jewish birth has detracted somewhat from his reputation as a poet. In 1897, the German Government refused to permit the erection of a memorial to the poet in Dusseldorf, his native city. The Heine or Lorelei Fountain was thereupon set up at Mott Avenue and 161st Street, New York City, by a group of German political refugees. Thus Heine is an exile in death as well as in life—a *Golus* Jew par excellence.

The Printed Page

AN ALLEGORICAL APPEAL FOR WORLD PEACE

Die Rauferei (Strife, by Clementine Krämer. Gustav Kiepenheuer Verlag, Potsdam.)

IN this German novelette of but 89 pages, the author paints a tragedy which follows in the wake of village brawls. Baptist, a stable hand at a baroness' estate, kills Fritz, the village magistrate's son, in self-defense. The court acquits him, and no one in the village thinks the worse of him. But the baroness awakens his conscience by impressing on him that he is still guilty of violating the divine command: "Thou shalt not kill." This leads him to resolve never to take human life, on any account.

His father's death makes it necessary for Baptist to return to his native village. On his first Sunday at the village church he is so shocked at the priest's war-like sermon, in a time of peace, that he resolves never to return there.

He meets the pretty daughter of an itinerant Tyrolese tinker and, as they both love each other, he decides to marry her. The slurring remarks of a jealous farm-hand provoke a quarrel, but even when his rival draws his knife, Baptist still refuses to fight, adhering to his vow. Baptist points out the utter futility of such a combat, as Porti, the girl, loves only him. This so infuriates the other fellow that he rushes on Baptist with his knife, but, Porti, darting between them, receives the fatal thrust and dies. The author concludes with the statement that this tragic incident, if it did not immediately eradicate the old evil of brawling at least made such quarrels extremely rare in the whole district henceforth.

This pathetic story of the lives and loves of humble folk is but a background for the ideals of peace. The author demands a literal interpretation of the command: "Thou shalt not kill." The climax of the story is the assemblage of villagers convoked by the baroness, at which she and others set forth their views on war, village brawls and strife in general. The baroness urges that the strong men of the community resolve never to fight and, as their action could not be imputed to cowardice, brawling would cease. She also appeals to the women to disdain the village brawlers as bullies and unworthy of their attention; then, as most quarrels are over women, brawling would fall into disrepute. It is on this occasion that Baptist declares against village brawls and vows never to engage in one again. One feels that the author, speaking through the medium of the baroness, is appealing to the strong nations of the earth to covenant not to engage in war henceforth and thus to insure the peace of the world.

The story is vivacious. The dialogue is very natural, and the narrative is enlivened by occasional touches of humor.

ETHEL M. KERMAN.

* * *

FOR THE SAKE OF HEALTH AND HEBREW

Thesaurus Medicus Hebraicus, by Dr. Alexander Malchi. (*Tarbuth*, Jerusalem, Palestine.)

LATIN has never been an entirely dead language to physicians and scientists, whose professional vocabulary is almost exclusively derived from this tongue. The revival and restoration of Hebrew as the chief medium of speech among the Jews of Palestine is one of the outstanding accomplishments of the Zionist movement. But the Hebrew language had for so long been strange to scientific men that they experience great difficulty now in expressing complicated or technical matters in the ancient tongue, even though they may have mastered the usages of daily speech. To bridge this gap has been the task of Dr. Alexander Malchi, Government Health Officer in Tiberias, Palestine.

By nearly a decade of intensive work, he has succeeded in bringing together the Hebrew equivalents for over ten thousand Latin terms in medicine and the natural sciences, carefully selected from biblical, talmudic and post-talmudic sources. These he has just published, with illuminating explanations of their origin and of the manner of their derivation. Jewish physicians who use the Hebrew language will find this little volume of great interest and an indispensable aid in expressing themselves in correct modern Hebrew.

E. B.

In Connection With the Jewish Library Week, Commencing May 8th,

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In the Public Eye

Dr. Ludwig B. Bernstein

RECENTLY the social workers of Pittsburgh honored Dr. Ludwig B. Bernstein. The occasion was the twenty-fifth anniversary of Dr. Bernstein's entry into the field of social service. Like other prominent social workers he began as a teacher. But soon afterward he became superintendent of the Hebrew Sheltering Guardian Orphan Asylum of New York. He originated and organized the famous Cottage Home Plan of the Hebrew Sheltering Guardian Orphan Asylum in Pleasantville, N. Y. Today he is executive director of the Federation of Jewish Philanthropies of Pittsburgh. A pioneer in the introducing of social activities and children's republics in orphanages, Dr. Bernstein has throughout his career been an advocate of practical humanitarianism and an opponent of institutionalism.

Dr. Ludwig B. Bernstein

* * *

Claude G. Montefiore

IN his day Moses Montefiore was probably the most beloved Jew in the world, and today, years after his death, we still remember and revere him.

Next month Jewry of the world will honor another Montefiore, a worthy heir of the great name, Claude G., a nephew of Moses, and himself a tremendous force for good in Jewish life. In June Mr. Montefiore will reach the age of seventy. And he is today, as he has been from his young manhood on, active in communal and civic endeavor—a lay preacher, a reformer, a prophet of righteousness and the recognized leader of liberal Judaism in England.

Claude G. Montefiore

At the age of 30, in 1888, he was appointed Hibbert Lecturer, and delivered a series of lectures on the religion of the ancient Hebrews. He has served on the London School Board. Together with the late Dr. Israel Abrahams he founded the *Jewish Quarterly Review*. And later he joined Lily H. Montagu in forming the Jewish Religious Union. He has written voluminously on various phases of Judaism and other religious subjects.

Claude G. Montefiore is a noble figure—outstanding in English Jewry and in all Jewry for his profound religious spirit, his amazing scholarship and his saintly private life.

* * *

Rabbi Henry Cohen

FOR forty years Dr. Henry Cohen has been rabbi of Temple B'nai Israel of Galveston, Texas. The first of June will round out his forty years in the ministry of the southern congregation. Thirty years ago he was elected to this position for life. That is one manifestation of the love of his fellow-men and followers. And an even more extraordinary one is the erection by his congregation of the Henry Cohen Community house—thus honoring him in his lifetime in a way that is usually reserved until after the honored one has passed away.

Rabbi Henry Cohen

Dr. Cohen was ordained a rabbi in 1884, and he came to Galveston in 1888. From the very outset he has been a leader in the city's spiritual, cultural and civic endeavor. He is a prominent Ben B'rith, chairman of the Home for the Homeless of Galveston, president of the Texas Historical Society, an honorary vice president of the Jewish Publication Society of America, and a member of the executive committee of the Central Conference of American Rabbis.

Very notable is the part Rabbi Cohen played as a leader in the movement which brought Jewish immigrants into the United States by way of Galveston instead of New York. This helped spread the Jewish newcomers throughout the United States.

Dr. S. H. Goldenson

ON March 26th, Rodelf Shalom Congregation of Pittsburgh celebrated the fiftieth anniversary of the birth of its spiritual leader, Rabbi Samuel H. Goldenson. Dr. Goldenson is one of the prominent scholars in the American rabbinate. He received his early education in the public schools of Rochester, N. Y. Later he entered the Hebrew Union College. While yet a senior in college he was called to the pulpit of the Reform Jewish Congregation of Lexington, Ky. Two years later he became rabbi of Temple Beth Emeth of Albany, N. Y. Here he remained until 1918, being active in civic enterprises as well as in the field of religion. At the same time also he took advanced courses in philosophy at Columbia University, where he rereceived the degree of Ph. D. From 1918 on he has occupied the pulpit of the Rodelf Shalom Congregation of Pittsburgh.

Dr. S. H. Goldenson

* * *

Judge Irvin Stalmaster

A HIGH and singular honor has come to Irvin Stalmaster of Omaha, Chairman of the B'nai B'rith Wider Scope Campaign in Nebraska. Last month Mr. Stalmaster, who is only 31 years old, was appointed a Judge of the District Court of Nebraska by Governor Adam McMullen of his State. Judge Stalmaster is both the only Jew and the youngest man ever to hold so high a judicial position in Nebraska. Indeed it is said that no man so young has ever held a similar position anywhere in the United States.

Judge Irvin Stalmaster

Judge Stalmaster is a law partner of Sam Beber, founder and present head of the Aleph Zadik Aleph Order.

Samuel Hirschenberg

By Isaac Lichtenstein

IN DAYS long since gone, such a phenomenon as a Polish-born artist seemed impossible. In Poland, the arts, especially the plastic arts, were classified among the xotic, imported articles. The artist vas regarded as a rare plant from ome distant wonderland.

Samuel Hirschenberg

There are many merry anecdotes urrent among people of the past eneration, with regard to artists who vere obliged to deny their Polish rigin.

The first Polish-born artists to open- y avow their nationality were greeted vith skeptical headshaking, regarded uspiciously, and generally ignored. A hange, however, came about in the ixties, after the Polish Revolution— he creative power of a nation is wakened in times of unrest and strife. Those were the days of the first Polish rtists, of Arthur Grotker and of Jan Mateiko. These two exerted an in- luence on a host of young aspirants. Patriotism was their theme and their im was to apotheosize everything Polish: the country, the Polish peas- nt and the Polish Jew. . . .

It must be remembered that the Polish Jews participated very actively n the movement for Polish emancipa- ion. Everyone is familiar with the vorks of art which the Polish artists f that day dedicated to their Jewish ompatriots.

The Poles sustained themselves with he memory of their former glory and vere intoxicated with the grandeur of he past, as they wove the dreams of heir future independence.

The Jewish youth was carried away by the general enthusiasm, and, as a result, there appeared the first harbingers of Jewish creative art in Poland. Like the Christian Polish artists, they, too, took up the national theme. The difference between these Jewish artists and their gentile contemporaries was not very great and was a matter mainly of details. The Polish artists depicted Polish revolutionaries going forth to battle, or prisoners being driven through the snowy wastes of Siberia. The Jew painted the sad fate of his own brethren wearily trudging in a gloomy, desolate region.

And, whereas the Christians glorified the colorful church processions, the Jew wrapped himself in his old, yellowed *talis*. The Jewish artist painted the sad events about him as he saw them, while the Slav created from his national travail representations of heroic exploits. The creations of the Christian artist were characterized by bright, sanguinary colors, while the Jew wrought in dark, gloomy tones. During the time when Mateiko produced his compositions, representing Poland's departed glory, there appeared the first pieces painted by Polish Jews.

That was a very trying period for the Polish Jew. It was a time of great suffering and high hopes—a time when Jews and Judaism were now glorified and now bewailed, but more often bewailed. The sky, as depicted by the Jewish artist, was very murky and the *golus* life very dreary. Very seldom do we find a Jewish picture of the period that is illumined with a ray of light, for that was a time of gloomy, dismal paintings. They abounded in heart-rending pogrom scenes, funeral processions and similar sad motifs. It was in the midst of this dreary period that Samuel Hirschenberg appeared with his tragi-romantic lyricism.

* * *

Hirschenberg was born in Lodz, the cosmopolitan "Polish Manchester." His father was a weaver. One of the other children in the Hirschenberg family, Noel by name, also became an artist and the entire family, indeed, was interested in art. As only a meager livelihood could be earned by weaving, it was decided to teach the children something more profitable. Samuel's talent for drawing was discovered early, and his father's ambition was that he should become a pattern designer for the textile industry of Lodz.

Sabbath Afternoon

However, through the generosity of wealthy patrons, Samuel Hirschenberg was enabled to go abroad to study at foreign academies. His student days, however, were days of want. It was only by means of a stipend, and an occasional extra remittance from the outside, that it was possible for him to tide over at all the period of his academic studies. Those were hard years, but they were filled with golden dreams of a bright future, and they put the young artist into the proper mood for creating such a picture as his "Yeshivah."

To produce such a work as Hirschenberg's "Yeshivah," one must be young, romantic, a dreamer, and, to some extent, also sentimental. This picture possesses all the characteristics of the sentimental and romantic *Haskalah* movement.

In his later years, Hirschenberg endeavored, not infrequently, to return to the melancholy mood which animates the "Yeshivah." But it is impossible for an artist in his riper years to turn back to the moods of his youth. He may return to the same environment, full of memories of his hopeful youth, but he will find that the charm of his early aspirations have fled.

After the "Yeshivah," Hirschenberg repeated variously the same twilight motif, but no longer with the same measure of success. The "Yeshivah," is one of those pictures that depends greatly on its subject matter, and this is a general characteristic of Hirschenberg's work. He is inclined to be literary. He places the greatest stress on the incident, the story, which he usually depicts in gray, subdued, twilight tones. Very seldom does a spark of his burst into flame. Everything with him is a harmony of brown tones—tones like the patina which one finds on old museum paintings. Neither Hirschenberg's color nor his mood, is at all cheerful. His works are shrouded in heavy gloom.

His "Yeshivah" shows several youths with open books before them. They have been studying all night. The light of the flickering candle struggles with the gray dawn which penetrates through the misty window panes. It is the characteristic, early morning atmosphere of a "Yeshivah." The night has not yet ended, the day not yet begun, and the young men, after a whole night's studying, nod dreamily. This same mood hovers also over his beautiful "Uriel Acosta and Spinoza," and is present, too, in the twilight scene of

The Jew, the Eternal Wanderer

"'Twixt *Mincho* and *Maariv*." In the latter, we see a group enjoying a bit of conversation at the synagogue.

* * *

Hirschenberg flowered out during the *Haskalah* period, a remarkable time of Jewish emancipation and assimilation, a period of dreaming which ended in an abrupt awakening. There was a sudden change of spirit precipitated by frightful pogroms. Hirschenberg fe tnat he must make these horrible e cesses the theme of his art. He wou cry out his protest until it echoed the farthest corners of the great worl Hirschenberg became the interpreter his suffering brethren. He became t portrayer of the Jewish *golus*. Reali tically, he depicted the homeless, pers cuted Jew. His "Golus" is one of tho

Poor Jew

pictures that are more than we known, more than popular. It has b come one of the symbols of the Jewi people like the *Star of David* and t *Menorah*.

There is not much to be said abo the artistic significance of the pictu ization of a host of Jews who trud the desolate expanse. It is quite dramatic composition, if not inde melodramatic, like "The Jew, t Eternal Wanderer," which also sy bolizes the homeless *golus* spirit. T old legend of the wandering Jew i spired Hirschenberg, in the days of t pogroms, to create something whi should emphatically depict the horrib suffering of the Jews. The artist cou not rest until he had displayed to t world an intensified representation a Jew being pursued through a thi wood filled with shadowy crosses a decaying corpses.

The two pogroms scenes, one of host of Jewish wanderers against snowy background, and the other of t nude form of an old man running ov a heap of dead bodies, belong to a di tinct period in Hirschenberg's li

(Continued on page 272)

Ed Wynn, the "Perfect Fool"

By Heyman Zimel

THERE seems to be a quite justifiable superstition in America that every great comedian has made his start by running away from home to join a circus. Ed Wynn, who is celebrating his twenty-fifth anniversary as a comedian by splitting the sides of audiences in George White's *"Manhattan Mary,"* did not join a circus. He ran away from home at the age of fifteen to join a New England stock company. There are some who say that this was just an excuse to get out of Philadelphia where he was born, but this is sacrilege of the rankest sort and should not be countenanced. Besides, it is illogical—for who would leave even Philadelphia for New England. Perhaps that is why Ed Wynn has become known as "the perfect fool."

But Ed Wynn is funny, so let us be serious about him—as serious, say, as he is about peanuts or gum drops. He was born in Philadelphia—he confesses that it wasn't his fault—in 1886. His father was in the millinery business and thought it would be a fine idea for his son to go into the same business. But Ed had something to say about the matter—or, better, something to do. After being graduated from high school, he enrolled for business courses in the University of Pennsylvania. Enrollment was as far as he went with his education. Ed played a small part in a local amateur show, and immediately he felt the "lure of the footlights." Diffidently he suggested to his father that he had heard the "call," but Papa Wynn intimated that his son was hearing things he had no business to listen to.

Ed Wynn decided that this was a very unfair view to take of his growing ambitions and that the stage was certainly worth at least a trial. It was then that he joined the aforementioned New England acting company.

For about five months he played numerous small parts and finally was given what is technically called his "big chance." This was in the form of a monologue to be delivered between acts to those few patrons who had not gone out to smoke. Apparently not many people had brought their cigarettes on the evening when he was to make his debut, for there were enough left in the theatre to hiss him off the stage. He decided that the time was propitious for a return home. He was received not quite like the prodigal son.

But the theatre was in his blood by now. Millinery offered a poor substitute for the color and glamor and excitement of life behind the footlights. While at home—about a half year—he wrote a vaudeville sketch

and upon its completion he ran off for the second time. This time, having become more mature and sophisticated, he chose New York for his battleground. He found a partner for his act in Jack Lewis, a cabaret entertainer, and together the two embryo stars went out to book their act. But this proved to be no easy task. It took several months before they were able to give their act and then only at a benefit performance for which they were not paid. Their short skit, however, proved to be the hit of the evening.

When Ed Wynn returned to Philadelphia this time, he was greeted more joyously than any prodigal son. As a token of welcome his father presented him with a large straw hat made in the Wynn millinery shop. Paradoxically, his father, who had opposed a theatrical career for his son, had given Ed Wynn one of his most utilized gags, for Wynn incorporated the hat into his act, and he became known as "the boy with the funny hat." This straw hat, together with a pair of horn-rimmed glasses which his grandfather had given him, have become for him what the moustache is to Charlie Chaplin and the cigar to Bobby Clark. Ed Wynn has used them in most of his shows and when he "went movie" the hat and spectacles went right with him.

Wynn used Jack Lewis for a partner for another year and then teamed up with Al Lee, who is a manager for George White. After that he went on his own, sharing honors with nobody. His first featured part in a Broadway show came in "The Deacon and the Lady."

When this show closed, Wynn returned to vaudeville again, but now each one of his acts was featured. In "Mr. Busybody," an act for which he used almost a score of people with him, he included his first song, called "Black Salome." It was a parody of Richard Strauss's opera "Salome." If Richard Strauss ever heard "Black Salome" he did not choose to express an opinion. But it is almost certain he never did hear Ed Wynn's song. If he had heard it, there would have been some sort of catastrophe. One thing, however, must be said for "Black Salome"—it is funny, and, though it has been attacked as heresy, it is certainly not as black as it has been painted.

"Mr. Busybody" was followed by numerous featured acts in vaudeville. The year 1914 brought the World War to Europe and Ed Wynn into the Ziegfeld Follies. This was his first featured role in a leading show in New York

and he made the most of his opportunity. He was featured also in "The Passing Show of 1916" and the Winter Garden show called, "Doing Our Bit," but he did not get his name in electric lights until his performance in "Over the Top." He starred also in the "Shubert Gaieties of 1919" and in "Sometime."

Ed Wynn has always been a creature of fads. One time it is peanuts, another time psychoanalysis. During the world war, his fad was raising money for war work. He toured the country giving benefit performances and, it is said, sold several million dollars worth of liberty bonds.

In 1920 his fad was the actors' strike. Ed Wynn, although one of the highest paid actors on Broadway at the time, became the leader of the striking actors, for which he was later blacklisted by the managers on Broadway. His being blacklisted proved, however, to be a blessing, for, not being able to secure contracts with managers, he was forced to produce his own comedies.

For him were none of the worries and troubles of the manager who first begins to produce. His first musical comedy, called "The Ed Wynn Carnival," ran for over two years. This musical comedy was certainly an Ed Wynn carnival, for he was responsible for the lyrics, the book, the music, the direction, the production, and, of course, the acting.

He followed "The Ed Wynn Carnival" with his most famous comedy, "The Perfect Fool." Here he combined his humorous awkwardness, his silly giggling, and his side-splitting ineptitude in the role which has made him most famous. Until the end of his days Ed Wynn will be known as "the Perfect Fool." As a reward for achieving perfection—if only in foolishness—his play ran for some six weeks less than "The Ed Wynn Carnival." For "The Grab Bag," as for the other two shows he had produced, Ed Wynn wrote the book, music, and lyrics again. Habits are habits, and since both "The Ed Wynn Carnival" and "The Perfect Fool" had run over two years, there wasn't any reason for breaking the habit with "The Grab Bag." It ran for 111 weeks.

Ed Wynn has been nothing if not versatile. He has written lyrics and music for close to a hundred songs. One of the familiar features syndicated by the Hearst papers has been Ed Wynn's humorous column, called "Ed Wynn's Question Box." He also took advantage of the cross-word puzzle craze to concoct a book of his own which he called "The Ed Wynn Cross-Word Puzzle Book." Too he has published a book of fairly witty sketches, called "The Philosophy of a Fool."

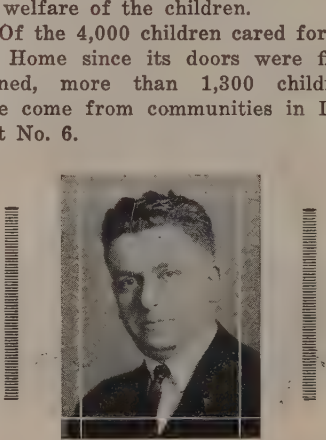
It is difficult to explain Ed Wynn's humor. He will do things which we should consider merely stupid if done by someone else, but when Ed Wynn does them, they are funny. When a violin which he is playing goes all to pieces in his hand, we laugh—not because the collapse of a violin is funny but because the collapse of Ed Wynn's violin is funny. It is not the things he does which are funny, but chiefly that air of sly silliness which has won him the appellation "The Perfect Fool."

Lappen Urges Support of Cleveland Orphan Home

STATING that "the finest traditions of the B'nai B'rith have been closely woven with the maintenance of its Orphan Home at Cleveland," Robert C. Lappen of Des Moines, President of District Grand Lodge No. 6, in a letter recently sent to every member of the District, urges unqualified support of the campaign for new buildings for the Orphan Home. The quota assigned to District No. 6 is $600,000, and the campaign is now under way. "This cause," says President Lappen, "beautifully exemplifies the ideals of our Order." His letter follows:

"The finest traditions of the B'nai B'rith have been closely woven with the maintenance of its Orphan Home at Cleveland—an institution that, since its foundation in 1868 by our far-seeing and humanitarian brethren, has rendered a magnificent service in child care for boys and girls between the ages of five and sixteen, whose homes had been shattered through the death or insanity of their parents, or for other reasons that made orphan home care and protection essential for the welfare of the children.

"Of the 4,000 children cared for at the Home since its doors were first opened, more than 1,300 children have come from communities in District No. 6.



Robert C. Lappen

"The Jewish Orphan Home at Cleveland of Districts No. 6 and No. 2, I. O. B. B., has long since outgrown its present buildings, many of which are more than fifty years old. Occupying its original site, the Home is now in an undesirable and congested neighborhood, where the morals and even the lives of the children are in jeopardy. It is impossible to hope for the best standard of child care in the present environment.

"A new Home of the most improved type for child care is soon to be erected in an attractive suburb of Cleveland, and our District has undertaken to raise $600,000 as its share of the building cost. This is, to my knowledge, the first building campaign for the institution, and I regard this project as an outstanding feature of my administration.

"I earnestly urge every member of the B'nai B'rith in District No. 6 to give his unqualified support to the new Orphan Home undertaking, when it is launched in his community. I am hopeful that every member will, when called upon, give generously in service and money to this cause, which so beautifully exemplifies the ideals of our Order.

"District No. 2, I. O. B. B. has already raised $950,000 of its $1,000,000 quota."

The "Hon. Sec."

By Bezalel ben Hur

I AM sorry, dear reader, that this article of mine should present what Mr. Samuel Summer would call a "curled appearance." It is not so much my fault, as the result of circumstances. I think you will agree, I couldn't really help myself. It was. . . .

Miss Isaacs tapped and came in. Miss Isaacs is my stenographer and right-hand "man" (she writes my articles for me sometimes, when I am busy). "You are wanted, Mr. Bezalel, on the telephone."

"I told you I was out."

"He says you told him to ring you at. . . ."

"What's his name?"

"Cohen?"

"Cohen!" I exploded, but lifted the receiver. "Hallo! Hallo! Hallo!" (The 'phone book says never say "Hallo," but I can't help it, when I am angry.)

"Is that Mr. Bezalel speaking?"

"It is. What do you want?" (Abruptly.)

Cohen: "Myname is Cohen. Augustus Cohen. I am *onseck* of the. . . ."

Bezalel: "You are what?"

Cohen: "*Onseck.*"

Bezalel: "Is that French?"

Cohen: "I mean Honorary Secretary of the *Mazeltov* Literary, Social, Dance and Dramatic Society."

Bezalel: "Are you? Well, I'm sorry to say I. . . ."

Cohen: "Now listen, Mr. Bezalel, I heard from the *onseck* of the Jewish Girls' Literary *Sock* that you gave a most interesting lecture on caterpillars, so I would like you to come and address us on Zionism."

Bezalel: "I know nothing about caterpillars or Zionism."

Cohen: Blank—blank—blank—"If you would"—blank—"him"—buzz.

Bezalel: "I'm sorry I didn't hear—there's rather a buzzing at your end.

Cohen: "I said" — blank — buzz — blank—"hullo, hullo, I think they have cut us off."

Bezalel: "No they haven't."

Cohen: "You see, Mr. Bezalel, we've heard what an interesting lecture you. . . ."

Bezalel: "So you said. I don't know what night you wanted me to speak . . . but . . . er. . . . I'm booked up for that night. I'm sorry, Good-b. . . ."

Cohen: "Listen, Mr. Bezalel, it's like this. We've got just three or four people who are anti-Zionists and we want to convert them, as you might say, if you would come down and give us a lecture. . . . You need not prepare it, I am sure, after what the *onseck* of the J. G. L. S. told me you can speak extempore, so perhaps if you would talk to us for about 40 minutes. You see we like to have some time after the lecture for dancing. Our young people are not what you might call studious. I like a dance myself, ha! ha! ha! I must say. We just like a short lecture, you see, to fill in the time. You follow me? And I think Zionism might make a most interesting subject, you see. Of course we've had other people down to talk about Palestine and all that sort of thing, but we wouldn't mind if you came down and talked about the same sort of subject. I'm a very strong Zionist myself. You know my father was in the Congress. I don't know whether you've heard of him. I forgot to say, Mr. Bezalel, I've also seen your excellent articles in the B'NAI B'RITH MAGAZINE. They are really very good, not that you want my opinion, and we should like to have a celebrity down. So what do you say to next Wednesday? If it's not raining we ought to get quite a good audience. We sometimes have as many as 60, though now since the piano's been moved we may not get so many. But if there aren't many, I know they'll be appreciative. I know our fellows. They are really very good when a new lecturer comes down to them. By the way, I don't want to tell you what to say, of course, ha! ha! ha! but if you would bring in a few . . . er . . . er . . . Jewish jokes they would like it much better, you see. I know our people. Zionism can be such a dry subject. But I'm sure you'll try and make it interesting. . . . Just one thing, Mr. Bezalel, our social *seck*, Miss Lizzie Bernstein, wants to know whether you would care to take any tickets for our Select Dance. They are 3/6 each and that includes buffet. We only have two dances a year. They are always very great social successes. It does help to keep the young people together, don't you think so? My committee has always been of the opinion that dancing is almost more important than lectures. It does help to keep the young Jewish boys and girls together. You know what I mean? Miss Bernstein will be pleased to send you any number of tickets. We've got Phil Levy's band so it ought to be a very jolly evening. . . . Would you like a word with our social *onseck?* No? Just as you like, but she's here if you'd like to have a talk with her. . . . That reminds me, Mr. Bezalel, if you would care to talk about some subject other than Zionism I shouldn't mind. It need not be Jewish, you know. We had a most interesting lecture last month by a Christian gentleman. He talked about mountaineering. It was a bit too long for some of the girls who wanted to

dance. . . . Of course, don't think that is a hint to the wise, Mr. Bezalel . . . but, you see, if you'd like to talk about some other subject. . . .

Bezalel: "Perhaps you will let me get a word in edgeway. . . ."

Cohen: "Certainly, Mr. Bezalel. But you know how it is, as *onseck* I am so busy I have to say what I have to say in the shortest way possible and I sometimes forget myself and say too much. Ha! ha! ha!"

Bezalel: "Please thank the Honorary Secretary of the Jewish Girls' Literary Society for mentioning my name and kindly convey to your committee my regrets at being unable to lecture to your excellent society. I hope you will be able to find someone else. Good-b. . . ."

Cohen: Klang . . . klick . . . klick . . . buzz. . . . "Mr. Bezalel" . . . clang . . . buzz . . .bizz . . .

Bezalel: "I'm sorry I couldn't catch that."

Cohen: "It's most" . . . klak . . . buzz . . . zzz . . . "you see" . . . buzz . . .

Bezalel: "I'm sorry I can't hear a word."

Cohen: "Is that better?"

Bezalel: "That's all right."

Cohen: "I don't think you can refuse, if I may say so, ha! ha! ha! because we have already sent out the notices saying that you are going to lecture to us next Wednesday.

Bezalel: "Next Wednesday!!"

Cohen: Buzz . . .z . . .

Bezalel: "Hallo! Hallo! Hallo! Hallo!" (I always say "Hallo" when I am angry.)

Cohen: "You see we must give our members a full week's notice or they don't turn up. And we want a crowd for you. The subject I chose for you was "Why I am Zionist.'"

Bezalel: "But I am not."

Cohen: "I'm sure you are, ha! ha! ha! ha! But as I say, it doesn't matter what subject you choose. The people who come will want to see you. They don't so much want to hear what you are going to say. I know our people. . . ."

Bezalel: "It seems to me rather an impertinence that you should circularize your members and then ask me. I can't come. Good-b. . . ."

Cohen: "Ordinarily I wouldn't have done it, but I know from your articles that you are not the sort of man who would. . . ."

Bezalel: "Thank you. But I am nothing like my articles. Good-b. . . ."

Cohen: "One moment, Mr. Bezalel. So as not to disappoint our members, will you please send on your article and I will read it for you—not that our members are not a bit tired of my voice, ha! ha! ha! If you would send on a characteristically humorous letter at the same time apologizing for your absence. . . ."

Bezalel (very angry): "I shall not come. I shall not send an article. I shall not send an apology."

Cohen: "Perhaps I may write the article for you — " buzz — buzz — silence—

Bezalel: "Hallo! Hallo! Hallo!"

Miss Isaacs came in.

I: I've been cut off.

She: Yes. I cut you off. You've been talking long enough to that impertinent young man. Besides there's a young lady waiting to see you.

I: "Me?"

She: "Yes."

I: "Who is it?"

She: "Miss Rubenstein."

I: "Who's she?"

She: "The Social Secretary of the Jewish Girls' Literary Society."

(General collapse.)

Samuel Hirschenberg

(Continued from page 268)

They mark a turning point in his artistic career: it was then that he found the symbol in reality and, vice versa, the reality in the symbol. That wrought a great change in his artistic conceptions.

* * *

He freed himself of the theatrical symbolism and came under the spell of *Chassidic* life. But Hirschenberg had been so influenced by the sadness of Jewish life, that, even among the *Chassidim*, he saw only oppressive melancholy. Neither the proverbial jollity of the *Chassidim*—their rollicking songs and merry dances—nor their boisterous antics could effect fundamentally this portrayer of the Jewish wanderers.

Even among the work of this period, the solemnity of death pervades the various motifs by means of which Hirschenberg depicts Jewish life. Thus, "The *Tzadik's Funeral*" shows a compact mass of grief-stricken countenances with staring, frightened eyes, and trembling, outspread hands that yearn for the high privilege of touching the *rebbe's* coffin.

"The Tzadik's Funeral," however, was the last of his mourning scenes, for after that typically Jewish *marche funebre*, the artist hoped to commence a new and bright existence. The prelude to his redemption from the gloomy Jewish ghetto was the painting, "Spinoza."

* * *

In Israel Zangwill's "Dreamers of the Ghetto" there is a poignant chapter, dealing with an incident in Spinoza's life, that exerted a powerful influence on Hirschenberg. It deals with the fanatical hatred with which the philosopher was pursued on account of his heresies.

After having completed a whole cycle of Jewish suffering, Hirschenberg felt the need of freeing himself from his "nightmare" picturizations. He, therefore, began to seek new ways by which to escape from the narrow and the gloomy—new ways to liberate himself from the *golus*. In his "Spinoza" the artist strove to indicate the new course which, henceforth, he would pursue. This picture was to mark the beginning of a new epoch in his work. It was his last sad creation, painted in the *golus*.

For, after that, he journeyed to the land of eternal sunshine which flows with milk and honey. He set out for *Eretz Israel*, in order to begin there a new life. But he was not destined to live there long. He soon was borne to his last resting place on the Mount of Olives.

* * *

All Hirschenberg's creations, from the first, "The Yeshivah," to the final piece, "Spinoza," are a romantic reflection of the ghetto. They breathe a longing. A romantic dreaminess hovers over his paintings. For Hirschenberg the struggle between realism and symbolism never ended.

Hirschenberg's manner displays no great variety, but can be said to have been two-sided; he is the creator of Jewish romance in painting and, at the same time, the portrayer of the daily life of the Jew. Pictures like "Twilight in the *Beth Ha-Midrash*," or "Sabbath Afternoon," are romantic creations and poems of every-day Jewish life.

Hirschenberg is personal throughout. He began with the "Yeshivah" and ended with "Spinoza," which two works stand forth, by way of contrast, and yet bear much similarity to one another. Both works depict "dreamers of the ghetto," and Hirschenberg belongs with them.

Where Jew and Christian Meet

By Edgar F. Magnin

DESPITE certain fundamental theological differences, Jews and Christians have very much in common in their religious beliefs and practices. This of course seems quite natural to everyone who realizes that Judaism is the mother and Christianity the daughter faith. Christianity grew directly out of Judaism. And despite the many changes that crept into it during its victorious march over the world and through the ages Christianity still retains its fundamental Jewishness. To de-Judaize it completely would be to destroy it.

Edgar F. Magnin

Both Religions Worship Universal God

Both Judaism and Christianity worship the Universal God. In both religions He is conceived as Absolute Perfection, incorporeal, eternal, omniscient and omnipotent. The chief mark of difference has been the matter of Trinity. To the Jews God is One and indivisible. The Orthodox Christians conceive Him in the form of Trinity—though there has always been much confusion in the minds of many Christian theologians as to exactly what this trinitarian conception implies.

The Christian Religion includes the so-called Old Testament in its canon. Jesus was a Jew and quoted frequently from the Old Testament and the rabbis. His apostles were mostly Jewish. His direct ministrations were in Palestine. Paul, the actual founder of Christianity, was a Jew by birth. Christianity's first attempts to gain proselytes were made in the synagogues. The Last Supper was, as a matter of fact, the *Seder*, or opening Passover meal. The bread and wine used on that occasion—which have since then become the basis of the Christian Mass—were Jewish symbols. Baptism is an old Jewish ceremonial. The blessings at meals and other Christian rites may be traced back to Jewish origins. In the early days of Christianity, indeed for almost three centuries after its birth, Saturday was the official rest day. Much of the Church liturgy consists of excerpts from the Psalms, the Prophets and other Old Testament sources. The famous Lord's Prayer is a compilation of selections from various Rabbinical writings.

Both religions teach the belief in immortality. Orthodox Judaism like Orthodox Christianity teaches the belief in a Messiah—the difference being that Orthodox Christianity specifically accepts Jesus as the Messiah, while Orthodox Judaism looks to the future for his coming. Reform Judaism has done away entirely with the idea of a personal Messiah but hopes for a "Messianic Day."

Ethics Very Similar

On the question of ethics there is perhaps even less difference between the two faiths—indeed their conceptions of morality are almost identical. Both religions teach justice, love, peace, chastity, the sanctity of marriage and other traditional and fundamental virtues. Christianity has boasted at times of its superior moral teachings, but thus far I have been unable to discover any basic differences between the moral codes of the mother and daughter religions.

In the light of all the similarity that I have pointed out some will ask: If Jews and Christians have so much in common why do they not join hands and discard entirely the outer differences of their religious practices, institutions and so forth? The answer is that with the higher development of civilization and the further humanization of mankind we will get together more and more. But this does not mean that Jews will call themselves Christians or Christians Jews. There are differences between us that are psychological and instinctive. These are deep-rooted in the historic background of each of the faiths and could not, even if it were desirable to do so, be washed away by mere rationalization.

Colorful Ceremonies Should Be Retained

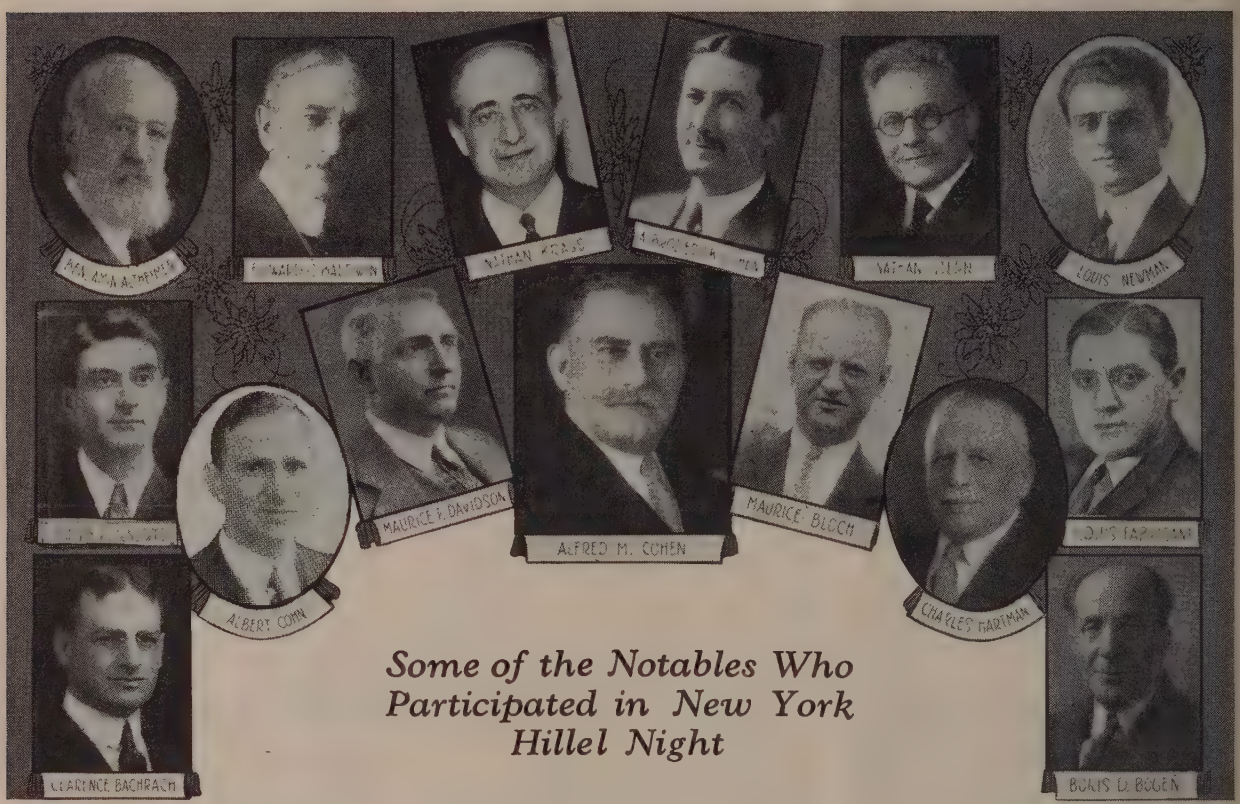
It is not, however, desirable that colorful ceremonies and beautiful rituals and practices should be done away with for the sake of universal uniformity. In the interest of general human welfare it is well that different religious groups should understand one another and should work together for the common good. But to sacrifice, for instance, either the distinctive music of the synagogue or the characteristic music of the church would be an irreparable loss to the aesthetic side of religion and to the color of life in general.

There will always be a host of religions in the world just as there always will be different schools of thought, art, literature, politics and social science. The laws of nature seem to favor unity through variety. Both nature in general and human nature abhor sameness. Some people will always lionize one hero; others another. Some people love ceremonialism and pageantry; others do not. Some prefer a strong mystic element in religion. Others are cold and rationalistic in their approach to religious problems. Some are ascetic by nature. Others like the good things of life. It is well that we have all these different types. But this should not prevent all of them from co-operating in a spirit of friendliness in carrying through worthwhile enterprises, having as their aim and end the progress of humanity and civilization.

During the past few years a number of effective and praiseworthy moves have been made to create better understanding between Jews and Christians in this country. Noteworthy among these is the establishment of a Committee on Goodwill by the Churches of Christ in America, headed by those noblemen of the spirit, the Reverends S. Parks Cadman and John W. Herring. Then there are the various community chest campaigns and other civic enterprises in which Jews and Christians are participating side by side and which are developing a fine feeling of fellowship. Also there is the splendid custom, which is ever gaining more headway, of rabbis and Christian ministers exchanging pulpits on especially appropriate occasions.

All these are hopeful and salutary signs of the time. I believe that we Jews should rejoice in this and do all in our power to strengthen the ties of amity and brotherhood that exist between us and our Christian fellow countrymen—but we must be careful to do it in a dignified way and without sacrifice of our self-respect.

All Districts Redoubling Wider Scope Campaign Activity



Some of the Notables Who Participated in New York Hillel Night

THOSE who were present at the Hillel Night banquet at Hotel Astor in New York on April 15th enjoyed a rare adventure of the mind and spirit. There was in the air a feeling of heroism, a consciousness of the poetic significance of the occasion which in a remarkably harmonious way the combined efforts of the speakers conveyed to the gathering. And the folks present were kept in good humor by the strain of subtle wit which the masterly and delightful toastmaster, Leonard J. Obermeier, introduced, and which several of the speakers wove into their talks.

Professor Edward Chauncey Baldwin, who has been dubbed "the father of the Hillel Foundation," after relating, in his memorable speech, how he came to be associated with the movement, told of the accomplishments of the Foundation at his university, the University of Illinois. He said in part:

"Whereas six years ago over sixty per cent of the Jewish students registered as having 'no religious preference,' this year practically every Jewish student is listed at the office of the registrar as 'Jewish.' Of these Jewish students there are registered nearly seven hundred, of which about eighty per cent are reached by some type of activity that goes on at the Hillel Foundation—either religious, social, recreational, or intellectual. . . .

"Hillel is really accomplishing its purpose in training Jewish youth for leadership in the communities in which after graduation they will live. Yet, after all, the great accomplishment of Hillel is . . . in something more intangible. I refer to the development of Jewish self-respect. . . ."

A rousing ovation greeted President Alfred M. Cohen when he arose to speak. His speech was brief but pointed and reached home, as the saying goes.

In the course of his talk he asked, "Why has the B'nai B'rith taken upon itself the mission that the Hillel movement implies?" And he replied, "The answer is, because it more than any other body represents the 'all' of Israel. B'nai B'rith knows no distinctions between Jews and Jews. All alike are united under the banner of B'nai B'rith, and therefore it, in all human probability, is best able to undertake this mission."

Mr. Cohen's closing remarks were in the nature of a promise.

"There will be as many more foundations," he said, "as you men and women want, but it is certain that whether we have few or many in the future, the next Hillel Foundation will be placed in the East. . . ."

Greeting the gathering, Assemblyman Maurice Bloch, President of District Grand Lodge No. I, said:

"I welcome you and I ask you for your hearty co-operation. I appreciate your presence here tonight and I take this as a fair indication that we are on the road to success, and we will go over in such force that the B'nai B'rith will continue to be recognized as the leading Jewish Order throughout the world."

Maurice P. Davidson, Chairman of the Wider Scope Campaign in District

No. I, devoted part of his speech to an explanation of the way the Hillel Foundation co-operates with other Jewish cultural agencies:

"The Intercollegiate Menorah Association which primarily deals with the intellectual angle of Judaism, is welcomed at the Hillel Foundation. . . . The same is true of the Avukah Organization that makes an appeal to students as Zionists. In every Foundation the Avukah is represented by its own group and receives the encouragement that is given to all Hillel activities. A similar attitude is taken by the Hillel Foundation toward the work of other organizations, for instance, the United Synagogue of America. In every case there is co-operative effort. . . ."

As a representative of the students who have been served by the Hillel Foundation, there was present at the banquet, Casil Friedman of the University of Illinois. He gave a comprehensive account of how the Foundation has imbued the Jewish young men and young women in his university with a transforming Jewish consciousness and how it has greatly strengthened their character and poise.

Rabbi Louis I. Newman of San Francisco told of the splendid work which the Hillel Foundation at the University of California is doing.

Rabbi Nathan Krass, in his fervid appeal for support of the Hillel movement, told of the heartening activities he had observed at the University of Michigan Foundation during his visit there.

Contributions poured in from all parts of the hall, and fifteen sponsors of the Wider Scope Campaign in New York gave one thousand dollars each.

Brooklyn held its Hillel Night celebration at Union Temple on Sunday night, April 29th. This affair established what is believed to be a new record. Everyone present subscribed to the campaign.

In his speech on this occasion, Judge Edward Lazansky declared:

"The cure for the ills of Judaism is the education of our children and the development of leaders—torch bearers —through the Hillel Foundation. This work of the B'nai B'rith will rehabilitate Judaism and bring it back to its old strength and vigor."

"Hundreds of Jews are leaving the colleges today imbued with love of their people, fortifying us and giving us the self-respect we have gradually been losing." This was one of the high lights in Judge Mitchell May's speech on the influence of the Hillel Foundation.

James Waterman Wise, son of Rabbi Stephen S. Wise, made a talk based upon his personal observations at the University of Illinois and the University of Wisconsin foundations. Among other things he said:

"The Hillel movement has done three things which I welcome: It has come to American campuses and has offered us the opportunity to come together in social, intellectual and religious association. It is all-inclusive. In it Reform, Orthodox, Zionist and non-Zionist, find common ground. . . . The Hillel work is putting new heart, new spirit and new strength into the Jewish youth of America. . . ."

Other speakers were Prof. A. Broderick Cohen and Rabbi Louis D. Gross.

Rabbis throughout Greater New York have made use of every opportunity at their command to help the good work. And various organizations of a social and business nature, too, are manifesting their interest in the drive. The furriers of the city are considering the matter and it is very likely that they will give a very considerable contribution to the campaign out of the so-called Fur Chest, a common fund established by the fur trade for the support of worthy causes.

Much is expected also from the Wider Scope evening which is to be given at the Harmony Club on May 20th in honor of Benjamin Altheimer, Honorary Vice Chairman of the National Wider Scope Committee.

The workers in New York are making a concerted effort to complete as much of the campaign as possible before the opening of District Grand Lodge No. I convention at Providence, R. I., on May 12th. Plans are to be worked out at Providence for carrying the campaign forcefully into the entire territory of District No. I. Charles Hartman, member of the executive committee of the Order, is energetically pushing the Wider Scope work in the District. He is sending out the following appeal:

"I am very anxious that the Wider Scope campaign should be a great success. The cause lies very close to my heart.

"For that reason I am making a personal appeal to every loyal Ben B'rith in District No. 1 to make his personal contribution to the Wider Scope fund, and also to make every effort to help secure contributions from others.

"I hope that you will not take this letter amiss, but receive it in the spirit in which it was written."

District No. II, having almost completed the raising of its quota, is now busy collecting second year payments. In some parts of the District, however, an effort is still being made to secure new subscriptions.

Judge Joseph Siegler of Newark, N. J., reports that the campaign in his community will commence in June. This is one more indication that the good work is still going on in District No. III. It is expected that Judge Joseph L. Kun, President of the District, will be able to report, at the District's convention in Pittsburgh the latter part of this month, the raising of the entire Philadelphia quota.

All indications are that new impetus will be given to the campaign on the west coast at the District Grand Lodge No. IV convention which meets in Spokane, June 24th to 26th.

The Jewish Welfare Chest of Los Angeles will this year give its second annual contribution to the Wider Scope campaign. Los Angeles' quota is being covered by this community chest, the first payment having been made last year.

Under the able leadership of William A. Goodhart, State Vice Chairman of the campaign in Maryland, Baltimore is carrying on its drive this month. Great enthusiasm has been aroused in the Maryland metropolis, and it is hoped that the results there will help stir the rest of District No. V into action.

In some sections of District No. VI, the Wider Scope campaign has given the right of way to the drive for the Cleveland Orphan home, and when the latter is completed, the Wider Scope efforts will be resumed. This is the case in Milwaukee.

The Jewish community of Saginaw, Michigan, will occupy a place of honor in the annals of the Wider Scope campaign, with special mention of its public-spirited citizen, A. D. Philippe. Chiefly through the devotion and enterprise of Brother Philippe, 53 subscriptions were secured in Saginaw, totaling $2,052.00. Moreover, all of the first year's payments have already been made.

Winnipeg and Saskatoon, two Canadian communities of the District, have also raised considerable amounts during the past few weeks.

At the convention of District Grand Lodge No. VII, which took place at Houston, Texas, last month, plans were formulated for carrying the Wider Scope campaign into the southern states.

News of the Lodges

A SPRIGHTLY little paper is *Rehoboth News*, the official monthly publication of Rehoboth Lodge No. 38 and Women's Auxiliary No. 65 of New York City. It is a little messenger of friendliness, brotherliness and optimism. Reading it regularly makes one wish that he could be present at some of the spirited meetings and joyous parties which it reports.

This being true of the regular issues of *Rehoboth News*, one is justified in expecting that the special spring number of the publication will be a rich one indeed—one to be placed in the front rank of lodge publications. As we go to press this special edition has not yet appeared. We will have something to say about it in June.

* * *

THE Jewish community of Denver is all agog with anticipation of and preparation for the fifth annual convention of Aleph Zadik Aleph which is to meet in that city, July 13th, 14th and 15th.

Four hundred delegates from all parts of the country will participate. And plans will be worked out to reach more and more of America's Jewish youth with the message of the A. Z. A., making of them fully conscious, well-informed young Jews, who are proud of the priceless spiritual heritage which has come to them through a long line of prophets, teachers and martyrs.

One of the features of the convention will be the installation into the A. Z. A. Order of the Pueblo Junior B'nai B'rith. This ceremony will be carried through by the Denver A. Z. A. chapter.

* * *

DISTRICT No. 2 is carrying on a membership campaign. And it is no more than right that Cincinnati should set the pace in this campaign, being as it is the headquarters of the Order and the seat of a Jewish community which has a world-wide reputation for its spiritual strength and awareness.

And Cincinnati Lodge No. 4 is more than living up to expectation. With the membership drive still in progress almost two hundred applicants have already been secured. The ultimate aim is to bring into the Order every Cincinnatian who is eligible for membership.

Haggai Lodge Convention Committee

Committee of Haggai Lodge, in charge of the convention of District Grand Lodge No. 1, at Providence, May 12th, 13th and 14th. From left to right they are: Front row—Harry Ballou, Philip L. Davidson, Nathan Werner, Henry D. Berlin, Louis Lipson. Second row—Dr. Harry Soforenko, James Goldman, Max Winograd, Abraham Kestenman, Abbott Goldblatt.

HAGGAI LODGE No. 132 of Providence, R. I., is the host of this year's convention of District Grand Lodge No. 1, which opens in the Biltmore Hotel of that city on the evening of May 12th and continues until the afternoon of May 14th. Due to the efforts of the members of Haggai Lodge, and particularly the Convention Committee, of which Nathan Werner, Philip Davidson, and Louis Lipson are respectively chairman, secretary and treasurer, every move and event of the gathering is being perfectly timed. Both the District Grand Lodge Convention proper and the conference of Women's Auxiliary delegates are expected to finish a great deal of important business and to schedule comprehensive plans for the coming year.

A complete account of the proceedings will be given in the June B'NAI B'RITH MAGAZINE.

* * *

THE sixtieth annual convention of District Grand Lodge No. 6 will be held at Elkhart Lake, Wisconsin, July 1st, 2nd and 3rd. Headquarters will be located at Hotel Schwartz.

FOR several months, now, Abraham Geiger Lodge No. 423 of Spokane has been busy preparing for the 65th annual convention of District Grand Lodge No. 4 and Women's District No. 4 Grand Lodge, which is to take place in that city, June 24th to 26th. Brother Samuel Edelstein, Chairman of the convention, promises that sunny Spokane, "the friendly city of the Northwest," will show the visiting delegates a good time such as they will never forget. Spokane feels greatly honored at having been chosen the seat of the convention.

* * *

A FEW weeks ago the B'nai B'rith of Camden gave their sixth annual dinner at Hotel Walt Whitman of their city. This affair, which took place on a Sunday evening, was participated in by a number of distinguished out of town visitors, among them Judge Joseph L. Kun, President of District Grand Lodge No. 3. Judge Kun delivered a spirited address on the aims and functions of the Order.

On the afternoon of the same day, Aaron Sapiro spoke before the Camden B'nai B'rith on his experiences in his famous lawsuit against Henry Ford.

HON. ALFRED M. COHEN, President of the Order, and Dr. Boris D. Bogen, Secretary, will be guests of honor at this year's convention of Grand Lodge District No. 3 which opens in Pittsburgh on May 26th.

For the final day's session the delegates will adjourn to Erie, Pa., and will there participate in the dedicatory exercises of the new synagogue of the Fairview B'nai B'rith Home for Children. Four bronze tablets honoring those who made possible the new $130,000 Educational and Recreational Center of the Home will on that day, May 29th, be unveiled.

Women's auxiliaries of District No. 3 will convene in Pittsburgh and participate in the Fairview Orphan Home exercises simultaneously with the District Grand Lodge Convention.

* * *

WITH full realization of the significance of the occasion, the seventieth anniversary of the founding of Pisgah Lodge No. 34 of Detroit was celebrated on Sunday, May 13th, at Hotel Statler of that city. Scenes of the past, and the inspiring march of progress which the years have witnessed since a little group of pioneer spirits established Pisgah Lodge were graphically depicted by the speakers.

* * *

THIS year's convention of District Grand Lodge No. 2 will take place at Columbus, Ohio, June 3rd, 4th and 5th, with Zion Lodge No. 62 of Columbus acting as host.

A comprehensive tentative program for the gathering has already been formulated, including reports on the various B'nai B'rith institutions and enterprises. Hon. Alfred M. Cohen, President of the Order, will be present to greet the convention. Among the other speakers will be Rabbi Abba Hillel Silver of Cleveland.

* * *

HAVE you ever heard of a town by the name of Fort William? Well, it is not a very large place but its little Jewish community is athrob with the "I Will" spirit. Located in the Province of Ontario, Canada, this town has a B'nai B'rith Lodge with a membership of 49, or 90 per cent of those of its citizens who are eligible for B'nai B'rith membership. The Lodge owns the building in which it meets, and in every respect the brethren of Fort William are active, progressive, alert B'nai B'rith. More power to Fort William and its exemplary B'nai B'rith Lodge.

BROTHER DAVID S. KOMISS of Lincoln Park Lodge No. 1032 of Chicago has been appointed a member of the General Committee of District Grand Lodge No. 6. This appointment, made by President Robert C. Lappen of the District Grand Lodge, has been unanimously confirmed by the members of the General Committee. Brother Komiss fills the place on the committee left vacant by the death of Max Conheim of Ramah Lodge No. 33 of Chicago.

* * *

SOLEMN and joyous ceremonies featured the celebration of the 85th anniversary of the founding of the B'nai B'rith Order by Winnipeg Lodge No. 650 of Winnipeg, Canada, a few weeks ago. A B'nai B'rith night was held at the Royal Alexandra Hotel. Hiram D. Frankel, Executive Secretary of District Grand Lodge No. 6, and Rabbi George G. Fox of Chicago were the guest speakers. The program was broadcast over the radio.

The entire Jewish community of Winnipeg took on a festive mood as a result of the celebration. The B'nai B'rith spirit pervaded the city. People talked about it everywhere and the Jewish newspapers published special articles and special editions in honor of the occasion.

Following is a statement of the aims of the Order, set forth in the special B'nai B'rith edition of the *Jewish Post* of Winnipeg:

"To unite Israelites the world over in one common bond of brotherhood.

"To live at peace with all mankind.

"To render service to humanity.

"To foster a better-understanding between Jew and non-Jew.

"To educate the ignorant.

"To entirely redeem our youth from the peril of straying from the fold and Jewishness.

"To re-establish a thorough consciousness of Jewishness in all its phases.

"To become a blessing."

* * *

SOMETHING new is the Hillel-O-Gram, a peppy little weekly newspaper issued by the B'nai B'rith Hillel Foundation at the University of Wisconsin.

In the "Freshman Number," issued on April 2nd, there is published, among other things, the thought-provoking views of a freshman on the meaning and value of the Hillel Foundation.

THE fifty-fifth annual convention of District Grand Lodge No. 7 which took place in Houston, Texas, April 22nd, 23rd and 24th, was the most successful and most enthusiastic convention in the history of the District. A total of more than 500 persons, including delegates and visitors, participated in its sessions.

The Wider Scope Campaign was endorsed with acclaim, following President Maurice Hirsch's speech upon its significance. And plans were formulated for carrying it into the southern states.

Saul G. Schapiro, Secretary of the governing board of the B'nai B'rith Home for the Aged at Memphis, reported upon the present status of the Home.

Rabbi Martin Zielonka, Chairman of the B'nai B'rith immigration work in Mexico, gave an account of the Order's activities in the Republic beyond the Rio Grande.

Brother Leon Schwartz, Mayor of Mobile, Ala., served as Mayor pro-tem of Houston during the three days of the convention. Mayor Oscar Holcomb of the latter city appointed Mayor Schwartz to the honorary post as an act of courtesy and hospitality to the convention.

Among the appropriations voted from the District's permanent philanthropic fund are: $10,000 for the B'nai B'rith Home at Memphis, $20,000 for the Jewish Children's Home at New Orleans, $8,000 for the Leo N. Levi Memorial Hospital of Hot Springs and $7,000 for the Touro Infirmary of New Orleans.

Charles Jacobson of Little Rock, Ark., was chosen President for the coming year. And it was decided to hold the 1929 convention at Mobile, Ala.

* * *

FROM Ottawa, Canada, comes a truly touching account of the presentation in that city of books as *bar mitzvah* gifts to the sons of B'nai B'rith members. These books were sent from the B'nai B'rith headquarters, in accord with the custom of the Order of presenting tokens to its members and their children on the occasion of weddings, *bar mitzvahs*, confirmations and so forth.

* * *

GIHON LODGE No. 195 of Zanesville, Ohio, celebrated the 55th anniversary of its founding on Sunday afternoon, April 15th. Brother Lew Frank of Toledo was the principal speaker.

Across the Seas

FOR several months the brethren in Poland have been considering the advisability of starting a periodical for their District. On March 1st a decision was reached on the matter; the Administration Committee determined on that date to proceed with the publication of a magazine.

Dr. Ader, President of District Grand Lodge No. 13, is a great believer in keeping in constant touch with the activities, problems and personnel of the constituent lodges of his District. He has lately visited a number of them in various cities of Poland and installed their new officers.

Some time ago Achduth Lodge No. 1094 of Stanislawow, Poland, was installed by Dr. Ader amidst joyous and impressive ceremonies. The new lodge has thirty-four members.

* * *

RECENTLY the lodge at Allenstein, East Prussia, celebrated the twenty-fifth anniversary of its inception. On this occasion a special publication was issued giving a succinct, albeit comprehensive historical account of the lodge. Another especially significant article in this publication tells of the lodge's practice of sending its members out on missions of enlightenment, bringing the message of Judaism and the B'nai B'rith Order into communities where there are no lodges.

* * *

THE B'nai B'rith in various cities of the United States have directly and indirectly done much to help Jews and Jewesses find employment, especially in those communities where there seemed to be definite prejudice against employing our people. Now, demonstrating once more that the B'nai B'rith spirit and practices are similar the world over, District Grand Lodge No. 8 has appointed a special committee to work out means whereby Jews of Germany seeking work may be helped to find employment. This committee is organizing the employers who are members of our Order and these employers in turn are enlisting the co-operation of the leading industrialists of Germany towards removing such bias as exists against giving Jews work. This is a yoemen and very commendable service, one of immediate value and practicability. It is impossible for the individual Jew or Jewess to make much headway fighting the blind and foolish prejudice which prevails in many places against employing Jewish help. But an organized and tactfully directed movement along this line can accomplish much.

* * *

IN January, 1924, there were in District No. 13 six lodges with a total membership of 621. In January, 1927, there were in the same District, eight lodges with a combined membership of 711 members. And at present the Polish District consists of ten lodges with a membership of 904.

* * *

ON MARCH 18th there was held in Berlin a noteworthy and thought-provoking celebration. The fortieth anniversary of the establishment of the women's auxiliary of the Berlin lodges was on that date appropriately commemorated.

Past President Bro. Moritz Jablonski founded this auxiliary in 1888, realizing that the women, through organized effort, could besides advancing themselves also do much for the general Jewish population of their city. What has transpired in the four decades since proves the accuracy of his foresight. These women have helped to organize and maintain summer camps. They have done welfare work in the interest of needy mothers and children. They organized in 1907 the first maternity home in Berlin. In 1914 they established a mothers' and children's home. And in 1926, as the fruit of their efforts, a school for infant care was opened.

* * *

THERE was lively discussion at the third meeting of the Union of Non-American Districts, recently held in Berlin, of questions both of specific B'nai B'rith interest and of general Jewish interest. Noteworthy is the stand taken on the question of Zionism. It was generally agreed that an individual could consistently be a devoted Zionist and a whole-hearted Ben B'rith, but that it would not be advisable for the Order as a whole to take an official stand on the question of Zionism. This, however, it was maintained, should not prevent the Order from helping in its own way the upbuilding of Palestine.

It was suggested that through the President of the Order the American Government should be asked to investigate the troublesome conditions now prevalent in Turkey. Also it was suggested that the Constitution Grand Lodge should be urged to establish lodges in Mexico and the Argentine.

* * *

IT is interesting to note that the English brethren have been discussing the "Economic Aspects of a Five-Day Working Week." At a B'nai B'rith meeting recently held in London a symposium was conducted on this subject. American Jews have been giving considerable thought to the same question. It has been taken up at conventions of the Union of Orthodox Jewish Congregations of America, the president of the American Federation of Labor having been invited to give his views on the matter.

The English B'nai B'rith seem to have what might be termed the symposium habit, and a very salutary habit it is. In March the B'NAI B'RITH MAGAZINE commented editorially upon their symposium on "The Intellectual Level of Anglo-Jewish Life." That animated discussion has been published in pamphlet form by the First Lodge of England. It makes delightful as well as instructive reading.

In addition to this pamphlet the English brethren are now distributing a leaflet answering the question: "Who and What are the B'nai B'rith?" It was written by S. Gilbert, Past President of the First Lodge of England, and is a forceful epitome of the aims of the Order.

Particularly worth noting are the closing paragraphs of this statement:

"The B'nai B'rith, as has been said, have no fixed functions. Their guiding principle is serving the Jewish cause wherever and whenever they may. They fervently believe in the brotherhood of the Jewish people, and in the prime necessity of fostering Jewish consciousness. . . .

"The Order has not been long in existence, as the lives of communities go. If in the expansion of its activities that is now taking place it succeeds in imparting a new impulse and vigor to Jewish life, it will surely not have wrought in vain, but will have been mindful of the glorious future that still under God awaits our people."

NOW!

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SIMPLIFY THE TASK

SPRING is the ideal time to "change over" to Oil-O-Matic heating. Keeping coal and ash dust out of the home simplifies the task of keeping your home clean. With Oil-O-Matic heat, white curtains remain white longer. Tapestries, rugs and draperies are unsoiled with furnace grime and retain their fresh luster. Redecorating expense is saved.

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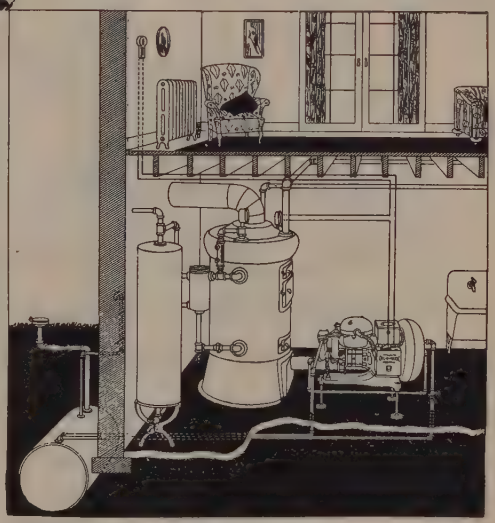
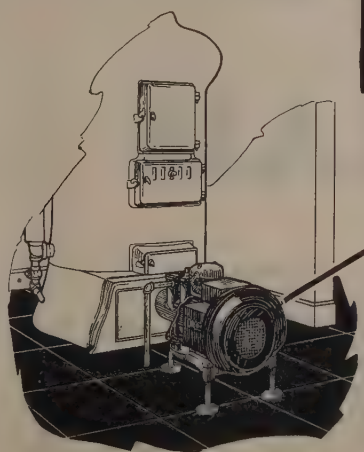


Include your basement in the Spring clean-up by installing Oil-O-Matic now. Oil-O-Matic connects to your present heating plant and supplies clean even warmth automatically. Then coal bins can be converted into useful rooms. The temperature you enjoy is the temperature it maintains. Without your giving it a thought.

Begin now to enjoy care-free heating comfort. There never was a time when you could select an oil burner with such assurance of complete satisfaction.

70,000 home owners are now enjoying Oil-O-Matic benefits. Let your local Williams Oil-O-Matic dealer advise the type of installation best suited to your needs.



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Please send us full particulars of the new Improved WILLIAMS OIL-O-MATIC.

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If it isn't a Williams —It isn't an Oil-O-Matic

Compare *the size of* MURAD *with* ordinary cigarettes

Murad contains a great deal more Turkish Tobacco than any other cigarette. Murads need no artificial flavor to make it sweet.

Murad is oval in shape. There is a reason for this. It has been proven that this oval shape requires less draft to burn.

The smoke of the tobacco is therefore cooled before it reaches your mouth. The result is a cooler and refreshing smoke.

MURAD

HONESTLY SPEAKING!

Don't you believe that such a cigarette is worth a few cents more per box than other cigarettes?

NOTE: In Central Europe and the Orient, everyone who smokes cigarettes, smokes Turkish. They are never troubled with coughing or throat irritation. Try Murad today and see why for yourself. A few puffs will convince you how cool and refreshing they are. Altogether different from other cigarettes.

DOUBLE MALTED

Help Your Child To Regain Normal Weight

Now is the time to have your family physician check over your hild to take care of bad teeth, tonsils or adenoids. Then if the ray is clear begin now to build up your child's trength and energy. Fully 40% of the children hat report for school are under-weight.

The most costly handicap that your child can ave is faulty food habits, eating too much sugar, ack of vitamins—and these things all hinge largely pon the most important single element in its food, hree glasses of milk a day.

Thompson's Makes Milk Drinking a Game

Thousands of physicians, teachers and hospitals are ecommending Thompson's Chocolate Malted Milk or children because it solves so completely the prob- em of a child who doesn't like milk. Children can mix real soda fountain Chocolate Malted Milk at home n 15 seconds. It's great sport for them. It means hree glasses of milk a day, the foundation of a hild's health. Thompson's nearly doubles the food value of the plain milk to which it is added. It also adds large quantities of organic calcium, and phosphorus, important tooth and bone and muscle building material.

Children Play Soda Fountain at Home.

Twice as Easy to Digest, Twice as Nourishing as Plain Milk

By decreasing the size of the curd, it makes plain milk far easier for little stomachs to handle. Not only that, because it is rich in malt enzymes, it digests four or five times its own weight in starchy foods. That is why it tends to correct abnormal appetites for sweets which are caused by an irritated digestive system.

Children Gain 2½ to 3 Pounds

In actual tests made by independent organizations with large groups of children, in Milwaukee for example, children have shown gains as high as five and six pounds in three months and an average gain of 2½ to 3 pounds per month. For best results serve Thompson's regularly at the same hour, in the mid-morning, mid-afternoon, and just before bed-time.

Thompson's is sold, plain or chocolate flavored, at any grocer or druggist. There are 30 servings in every pound. It is one of the most economical quality foods you can buy.

"Since placing Thompson's Malted Milk in our home we have noticed a marked improvement in the physical upbuild of our boy Robert. We were inclined to think that he might grow tired of the Malted Milk. On the contrary, he is becoming more attached to it. I think Thompson's Malted Milk is a wonderful thing for every child." MRS. LYDIA LEMBCK, 1319 8th St., Milwaukee.

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Gentlemen:—

☐ Send me a full pound of Thompson's Sweet Chocolate Flavored "DOUBLE MALTED" Malted Milk and a 25c value aluminum shaker FREE. I enclose 60c. (For plain malted milk I enclose $1.00).

☐ Send me a trial sample and an aluminum shaker. I enclose 25c.

Name .....

Address .....

His Greatest Concern

DAVID JONES was an aged farmer, who after a long and rigorous life was approaching the inevitable end. Surrounded by all the members of his family he lay on his death bed. With great effort he opened his eyes and in a feeble tone of voice inquired:

"Is Joseph here?" "Here I am, father," was the reply.

Then the aged man asked, "Is Henry here?" And again the answer was in the affirmative.

Next the old farmer called out, "Is Mary here?" And when told that she was, he asked, "Well, then who is doing the chores?"

* * *

A Dog Greets the Law

A CERTAIN blind man was standing on a corner where he was wont to beg from the passers-by. With him was his most loyal friend, his dog.

Along came a policeman.

"Good morning, officer," said the blind man.

"What, can you see?" cried out the policeman.

"No," came the reply, "my dog growled."

* * *

The Alligators Were Too Wise

DAVID, an athletic young fellow from the North, was in Florida for a vacation. The first day he went out to the seashore with the intention of going in swimming. The water looked very inviting; nevertheless he thought he would find out something about it before diving in.

"You're certain there are no alligators here?" he inquired of the guide.

"No sir," replied the functionary, grinning broadly. "There ain't no alligators here."

Reassured, David jumped in. As the water lapped about his chest he called back:

"What makes you so sure there aren't any alligators?"

"They've got too much sense," responded the guide. "The sharks have scared them all away."

UNCANNY as it may seem a joke has often the power of changing completely one's outlook on life. Everyone can recall from his own experience days when all seemed dark, gloomy and futile until somebody came along and, with a funny story, dispelled the gloom entirely. In a flash the sense of balance was restored, and all things took on a brighter hue. Remarkable as this seems, it can be explained. A joke, if it is a good one, is a condensed bit of wisdom sharply pointed. In a pleasant, delightful and yet subtle way, it brings out the funny side of a certain solemn situation and thus arouses in you a realization of the funny side of your own situation.

Thus he who spreads jokes and anecdotes disseminates both wisdom and good cheer. Do that by sending us the humorous little stories that you know. We will print those that we find suitable and give you a book for each one used. The fortunate persons this month are: Samuel A. Grossam, 2157 Alice Place, Chicago, Ill.; and Mrs. Boris Brutskus, Richardstr. 19, Berlin, Germany.

Benjamin's Wife Was Successful

BENJAMIN: I'm certainly surprised at you, Daniel, letting your wife tell everyone that she made a man of you. **My** wife never says that.

Daniel: You're right, Benjamin. Your wife never says that. She says only that she tried.

* * *

There Are Memories and Memories

A RABBI wishing to call a certain man a liar without using the ugly term declared:

"There are some men with remarkable memories who can remember what happened ten years ago. Then there are some men with still more remarkable memories who can remember what happened twenty years previously. But most remarkable of all is our friend, Mr. K. He can remember things that never happened at all."

He Didn't Wear His Shoes This Time

MR. GOLDMAN disliked intensely to be annoyed by bill collectors. If he saw one approaching he would lock the door and would not answer the doorbell. One day, however, when a collector from the gas company came along instead of the usual procedure, Mr. Goldman, being in a jocular mood, yelled, "I have gone out."

"Sir," replied the collector, "you couldn't have gone out, because I see your shoes through the window."

"Sure, my friend," replied Goldman, "but you see I went out in my slippers."

* * *

A Chauffeur to Entrust One's Life With

A CERTAIN Mr. Davidson advertised for a chauffeur; and three men applied for the job.

"At what distance from a precipice can you drive without danger?" Mr. Davidson asked the first applicant.

"At about two feet."

"And you?" he asked the second.

"About two inches away."

"And you?" he inquired of the third.

"I never tried it."

Now guess who got the job.

SO DAINTY FOR GUESTS

SO HEALTHFUL FOR YOUR FAMILY

This all-milk food ~ Pabst-ett

PABST-ETT has such delightful flavor and wonderful smooth texture that it's the cheese product to serve whenever you entertain. It spreads like butter for sandwiches and blends perfectly in salads.

For the health of your family, it's the dairy product to serve regularly. Pabst-ett contains all the elements of milk, *except the water.* In Pabst-ett you get the milk sugar, milk proteins, milk minerals, vitamins and valuable calcium lost in cheese making.

Any way you have served cheese, you will find Pabst-ett most delightful. It brings new fresh flavor, and in cooked foods does not become lumpy or stringy.

Pabst-ett, though a remarkable success, has not been successfully imitated. To get the dairy product with all the elements of milk, insist on Pabst-ett, more than cheese.

Ask your grocer.

PABST CORPORATION, MILWAUKEE, WIS.

PABST
WONDER CHEESE
5 lb. loaf—American, Brick, Picnic Swiss, Pimento.
½ lb. airtight pkg.—American, Brick, Picnic Swiss, Pimento.
6 foil-wrapped portions — American and Swiss.
BETTER BECAUSE IT'S AGED

Pabst-ett

REG U.S. PAT OFF

More than Cheese

6 foil-wrapped portions for individual serving — featured at clubs, hotels, restaurants, etc.

With this convenient, airtight, family-size package in your home, you're always prepared for guests.

No Other Salad Dressing *is Like it* — Because No Other Recipe is Like This One

THERE'S a "trick" in making the remarkable New Mazola Salad Dressing—yet no "knack" at cooking is required. The "trick" is in the recipe—a new Mazola Salad Dressing recipe discovered by an expert cook.

Follow the recipe to the right and discover for yourself how easy it is to make the most delicious Salad Dressing you ever tasted—

Made in a few moments—"beating" requires but 30 seconds—perfect results are certain—and so economical—a pound costs about 20 cents.

And you *know* it's fresh and pure—because *you* prepare it. When you taste this Salad Dressing you will understand why Mazola is preferred by discriminating women everywhere.

THIS RECIPE MAKES A POUND OF SALAD DRESSING

1 egg
2 tablespoons sugar
1½ teaspoons salt
2 teaspoons dry mustard
½ teaspoon paprika
¼ cup vinegar
¾ cup Mazola
1 cup water
4 tablespoons Argo Cornstarch
(All measurements should be level)

PUT egg, sugar, seasoning, vinegar and Mazola in mixing bowl, but DO NOT STIR. Make a paste by mixing the Argo Cornstarch with ½ cup water, add additional ½ cup water and cook over slow fire, stirring constantly until it boils and clears up.

Add hot cornstarch mixture to ingredients in mixing bowl and beat briskly with Dover egg beater. Cool before serving.

The above is one of nearly 300 new and unusual recipes in "The Modern Method of Preparing Delightful Foods," a remarkable book by Ida Bailey Allen. Send 10 cents (stamps or coin) with the coupon to the right.

Send for this Boo TODAY!

"THE Modern Method of Preparing Delightful Foods" is a remarkable book by Ida Bailey Allen. It contains nearly 300 new and unusual recipes. Every progressive woman should have a copy. Send 10 cents (stamps or coin) with the coupon below.

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